ISSN: 3107-3883 (Online)

GLOBAL E-JOURNAL OF SOCIAL SCIENTIFIC RESEARCH

Seventh Edition
Vol. I, Issue 7
July 2025

International, Open Access, Peer Reviewed, Cross Ref., Multidisciplinary, Bi-Lingual (English and Hindi), Monthly E-Journal of Global Center for Social Dynamic Research

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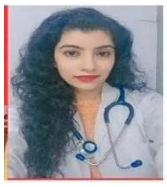

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2025

Global E-Journal of Social Scientific Research ©
Vol.1 Issue 7 (July 2025)
International, Open Access, Peer Reviewed, Cross Ref., Multidisciplinary,
Bi-Lingual (English and Hindi), Monthly E-Journal

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ISSN: 3107-3883 (Online)

Global E-Journal of Social Scientific Research
Vol. 1| Issue 7| July 2025| pp 8-21

DESIGN AND DEVELOPMENT OF A MACHINE LEARNING-BASED GESTURE-CONTROLLED 3D PRINTED ROBOTIC HAND USING COMPUTER VISION

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Source: Global E-Journal of Social Scientific Research,
Vol. 1. Issue 7, July 2025, Page Nos. 8-21
Published by: Global Center for Social Dynamic Research

ABSTRACT

This paper introduces a 3D-printed humanoid robotic hand made from a bio-based plastic material, PLA (Polylactic Acid), controlled through human-machine collaboration utilizing machine learning and computer vision algorithms. The system is designed to replicate real-time actions through gesture recognition, a non-invasive technique that enables a wide range of real-time interactions. A Kinect sensor is employed due to its multiple features, allowing for precise and versatile user interaction. The paper suggests using a non-invasive 3D sensor to regulate manipulation in real time. The Kinect sensor can find objects in three dimensions and recognise gestures in a realistic way. Using skeletal data from the Kinect, the status of the user's right arm is captured and sent to the 3D-printed robotic hand. Mimicking human movements in this way is an effective method for controlling robotic operations. The system is calibrated to recognize specific gestures, accurately identifying the user's hand state and angles, streamlining the process and enhancing overall efficiency.

Keywords: 3D Printing, PLA, Computer Vision, Kinect Sensor, Gesture Recognition.

I. INTRODUCTION

Robotics is a rapidly growing field poised to significantly impact society in the coming years. In a variety of real-time and industrial applications, robotic arm manipulation has grown in popularity. Robotic arms are widely used in industrial settings for tasks like cutting, welding, and loading and unloading machines [1]. Outside of the manufacturing floor, they are essential in high-risk, precision-demanding settings like handling radioactive materials, disposing of bombs, and carrying out intricate medical procedures like neurosurgery and cardiology [2]. These robotic systems can be controlled intuitively and in real time thanks to gesture recognition, which offers a strong, non-invasive technique that increases their usability and accessibility in a variety of contexts.The Kinect sensor is advantageous due to its numerous features, enabling precise and versatile user interaction [3]. The authors of this study propose a non-invasive 3D sensor for real-time manipulation control. The Kinect sensor can detect objects in three dimensions and enhance real-time gesture recognition [4]. A robotic hand receives information about the user's right arm's position and motion based on skeletal data collected by the Kinect. Angles are calculated and transmitted to a microcontroller via HC-05 paired Bluetooth modules (Master and Slave). Mimicking human movements with the robotic hand is an effective and beneficial method for performing various operations. The robotic hand, designed to resemble a human hand, is 3D-printed using a 3D printer. Signals from the Arduino are used to actuate the servos controlling the robotic hand. This system can be scaled for automation at various levels, achieving precision in real-time environments. The ability to control the robot from a distance makes it perfect for real-time surgery and bomb disposal, both of which put the safety of people first [2][5].

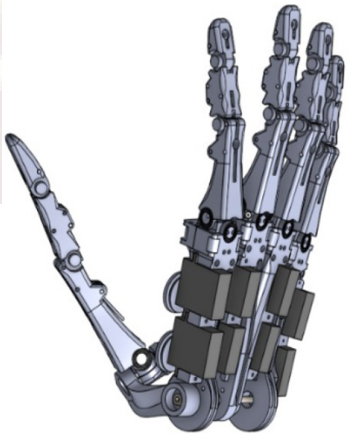

Fig. 1 Robotic Arm basic 3D design

II. DESIGN AND DEVELOPMENT OF HAND

The proposed 3D printed robotic hand consists of four fingers, a thumb, a forearm, and a palm, all of which are 3D printed. Along with the thumb, all four fingers are constructed with the links joined together by pins. The palm also has the links which connect the forearms, thumbs, and fingers to it, with the grooves which allow the tendons to pass from the actuators, which are presented in the forearm, and also consists of different parts which are joined perfectly. A tendon-driven mechanism, which consists of the wires steering over the pulleys, was used. In the overall mechanism, a series of joints support the driving force via pulleys [6].

PLA (Polylactic Acid) is used as a printing material, which is a thermoplastic aliphatic polyester made from tapioca roots, corn starch, etc., which are renewable resources. It is biodegradable in nature and very easy to use compared to ABS (Acrylonitrile Butadiene Styrene) material, as it works in lower temperature ranges, but its lifespan is shorter, and it is pretty fragile.

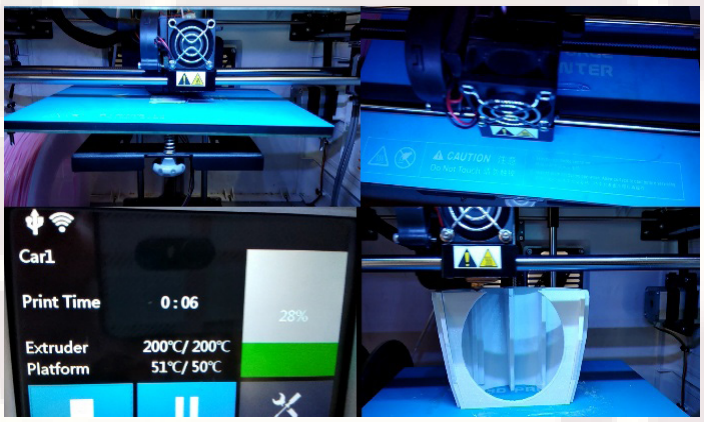

Fig. 2 Construction of different parts of the arm using a 3D Printer

3D Printing technology allows users to develop and manufacture their own prototypes. It is easy to develop new industrial prototypes and applications; more specifically, these printers have improved the 3D model constructions. This robotic hand allows incorporating modifications and updates to improve the design and construction. 3D printing is a faster and simpler technique that can overcome the costs related to the manufacturing.

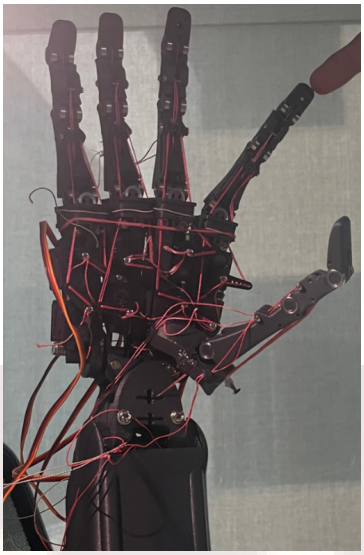

Fig. 3 The final assembled Robotic hand

III. GESTURE RECOGNITION

This section explains how to wirelessly transmit data collected from a Kinect sensor after adjusting the delay and threshold values to standardise the data. The following are necessary for data acquisition: Computer Vision System Toolbox, Simulink Coder, Microsoft Visual Studio, and Microsoft Windows SDK 7.1 for integrating the Kinect sensor with MATLAB [7].

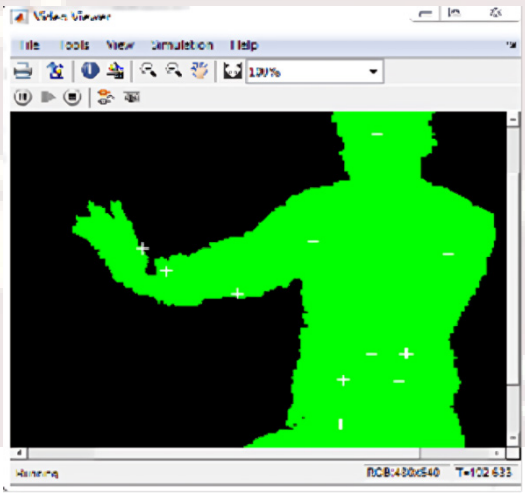

Fig.4. Video viewer's RGB data display

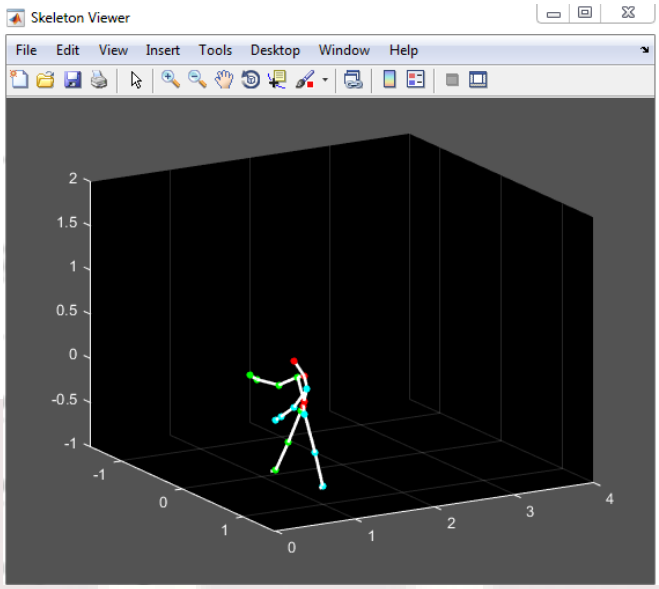

Fig.5. Data visualisation in the skeleton viewer

In this work, human hand tracking is implemented using a Kinect sensor. It is a very effective and straight forward method to coupled man-machine interface efficiently. To control the robotic hand operations in the real-time environment, the human right hand must be recorded in the Kinect, and mapping is done. The main advantage of using Kinect is that there is no need for proper lighting conditions, as it uses the IR light to take the image and sense it after reflection from the object. The hand is controlled by appropriate angles calculated using basic trigonometric equations, i.e., inverse cosine function is used in this case. Simple algorithms are proposed to take data from the real-time environment and send it to the designed system.

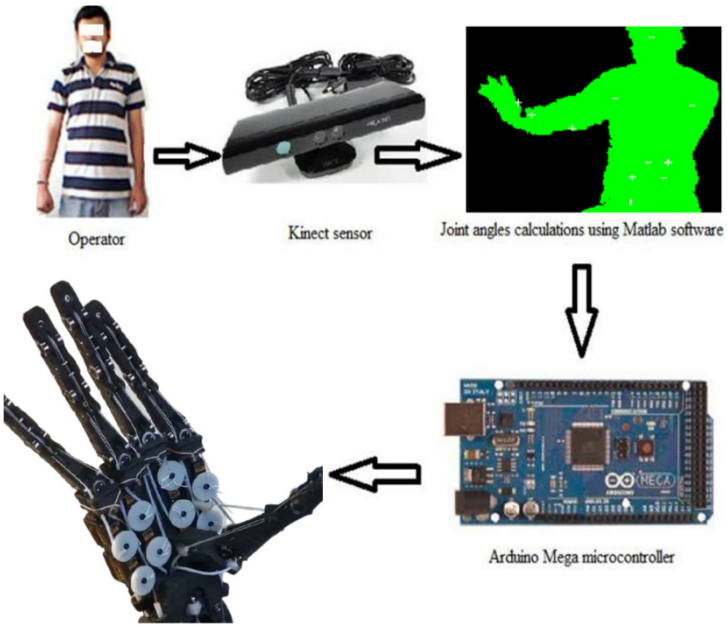

Fig.6. Experimental framework overview

Fig.7 Infrared data view in the infrared viewer with hand gesture recognition

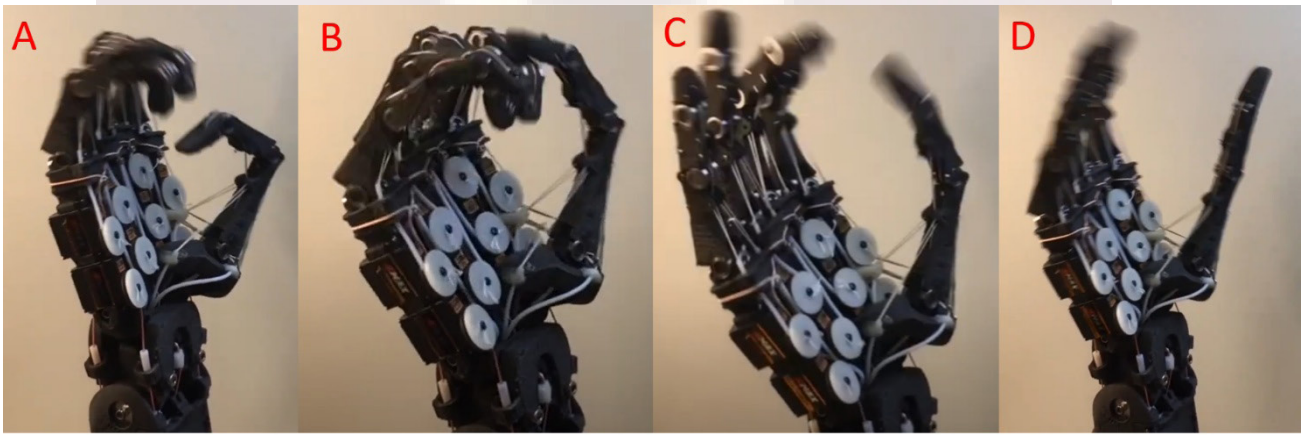

Fig. 8 Controlling of robotic hand using gestures

IV. FRAMEWORK

The operation of the robotic system consists of four separate steps. The first step is to locate and identify skeletons. Using the Kinect sensor, we can then determine the state of the right hand. The second section involves calculating the hand movement's joint angles, which involves figuring out the robot's degree of rotation using vector algebra. In the third section, the microcontroller receives binary values representing the analogue angles converted from their analogue values via connections between the master and slave Bluetooth modules [8]. In addition, the fourth step involves activating the servomotors with the correct delay and specifying the angle data ranges using Arduino programming.

A. Vision Subsystem

A USB to TTL converter, a Bluetooth Controller module, and a PC running Matlab Simulink are the three main parts of a vision system. The Kinect 3D camera is the third part. Kinect keeps track of everything the user does as they move around. The Skeletal Viewer, which is one of the Simulink Natural Interaction Devices (NID) blocks, gives you the X, Y, and Z axis data you need to map the real world process. There are also NID depth, NID image, NID motion tracking, and NID skeleton blocks. Using simulated functional blocks to separate right-hand-related data makes it possible to figure out the angles between different joints, or the angles that different joints make with each other.

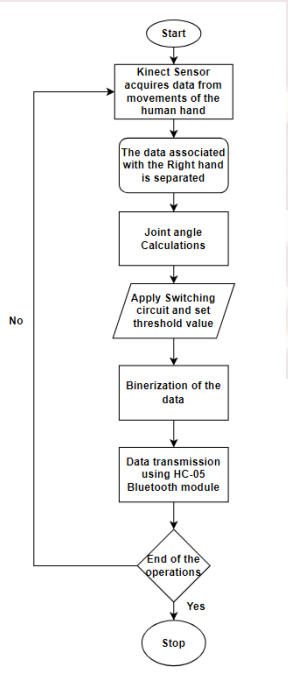
Start
Kinect Sensor acquires data from movements of the human hand
The data associated with the Right hand is separated
Joint angle Calculations
Apply Switching circuit and set threshold value
Binerization of the data
Data transmission using HC-05 Bluetooth module
End of the operations
No
Yes
Stop

Fig.9 Flow diagram of the vision subsystem

B. Motion Subsystem

An Arduino microcontroller, a robotic hand, an external power supply, and a Bluetooth Slave module make up a motion subsystem. The motion subsystem gets data from the vision subsystem when it sends it to the off-site location using Bluetooth Master-Slave modules. The Arduino microcontroller controls the servos in the robotic hand, and the agent module sends data to the Arduino one at a time. The servomotors need an outside voltage source to work.

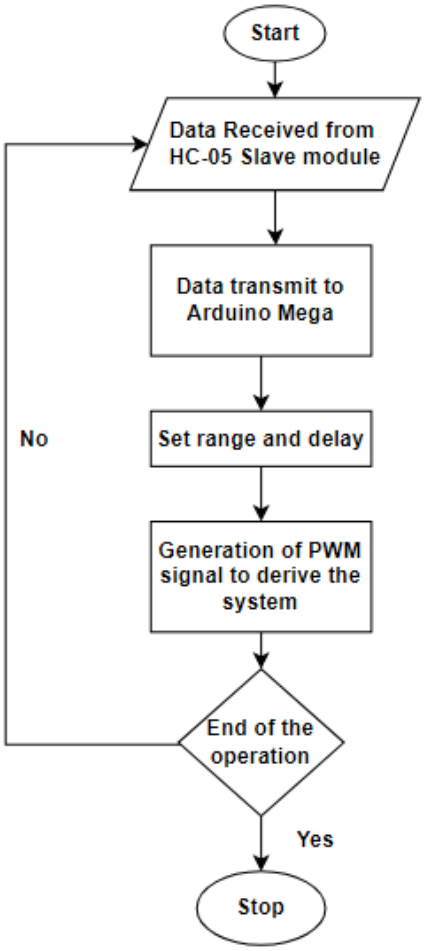

Fig. 10 Flow diagram of the motion subsystem

V. SENSOR AND MICROCONTROLLER DESCRIPTION

A. Kinect Sensor

An RGB camera, a 3D depth sensor (transmitting and receiving), and four microphone channels make up the Microsoft Kinect for Windows, a device that facilitates natural interaction. Using the Kinect with MATLAB, we can detect people, track skeletal data, and realize many novel applications in robotics.

XBOX 360
KINECT
1. Infrared Optics
2. RGB Camera
3. Motorized tilt
4. Multi-array microphones
Depth resolution : 640 X 480 Px
RGB resolution : 1600 X 1200 Px
Frame Rate : 60 Frames per sec.

Fig. 11 Schematic diagram of the Kinect Sensor

A depth camera, the Kinect sensor uses infrared light to create a depth picture, which then records the object's distance.The conventional color image is difficult for the computer to understand, whereas a depth image is much easier for the computer to understand. Using the color pixels it is difficult to differentiate between the pixels information provided by the image. The conventional camera gives information about how different things look, but where things are detected is given by the depth camera [9]. In the above figure, the first number shows an infrared projector and receiver, an IR camera. The grids of infrared dots are transmitted by the infrared projector, which is invisible to us, but using an IR camera, an image is captured.

We can detect people and quickly locate their body parts utilising the skeletal information that Kinect offers. With the use of the depth imaging data, a software program may infer the user's skeleton's position, down to the individual joints of the bones that connect them [10]. The IR data, which is obtained using a Kinect sensor has limitations also i.e., any object that is less than or closer to the Kinect's calibration distance will push the dots in one direction out of the position, and thus the displacement of the joints is used to figure out the objects present in that part of the respective scene. In the second limitation, a black shadow is present at the edge of the objects in the IR image, as the Kinect infrared projection dots do not reach that part of the scene. The second camera, a low-quality colour webcam, is attached to the Kinect and is placed at a specific distance from the infrared camera. As a result of the Kinect's infrared camera capturing depth information, the colour image is aligned; thus, any adjustments to the colour image are dependent on the depth data. There is also a possibility of color in the 3D image, which is created using the depth data information, i.e., we can easily create 3D scans or virtual environments with realistic color [11]. There is also another interesting feature in the Kinect that it can move up and down. Inside the Kinect plastic base, a small motor is placed with a series of gears, which enables the Kinect to tilt its camera up and down, but up to a limit of 30 degrees [12], as shown by number three. In addition to the camera and motor, the Kinect has four other sensors, which are microphones shown by number four. Now, a question arises only one microphone is used to capture the sound,

so why are there four microphones? The answer is that the Kinect not only captures the sound but also locates that sound within the room [12]. Machine Learning involves the computer learning what the operator is trying to perform without any explicit programming. Pattern recognition research is still at the heart of machine learning. When dealing with the Kinect 3-D sensor, the Random Forest method is employed. Random Forest is an ensemble learning algorithm that includes classification, regression, and other tasks by constructing decision trees. Thus, many body gestures can be sampled, and a training set may be established [13]. The Random decision tree algorithm used in the Kinect can be understood as follows.

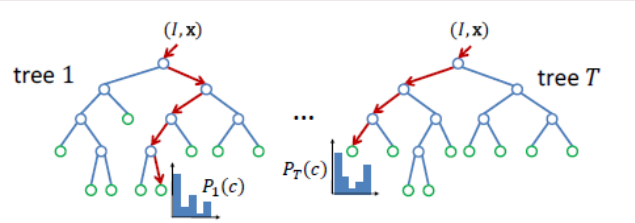

Fig. 12 Machine Learning base decision tree

A decision tree is illustrated in the graphic above. Nodes that are divided are shown in blue, while nodes that are leaves are shown in green. Split nodes make decisions, and leaf nodes display the results. It is important to note that the algorithm's output is a probability of landing up in a particular leaf node.

Propose a set of splitting candidates (split nodes), each of which has two factors on which it depends. The first factor is the "Feature Parameter" and the second is the "Threshold". Dividing the dataset into left and right subplots is the objective. The two subsets are complementary to one other. Determine which branching node yields the most informative result. Before recursing to the left or right, see if the node with the highest gain and lowest tree depth is less than a maximum [13].

B. Arduino MEGA

A board based on the AVR microcontroller, the Arduino integrated development environment (IDE), the programming language, and the Arduino boot loader make up the open-source electronics prototyping platform known as Arduino. Open source hardware describes Arduino because its schematic is available to everybody. Arduino is a platform for building interactive applications that aims to make complicated projects easier to manage. The microcontroller is typically programmed using C and C++ programming language features. Since it is open to everyone, anybody can follow the standard schematic and make their own version of the Arduino board. As an open-source integrated environment, the Arduino IDE is compatible with all Arduino boards and allows users to program them.

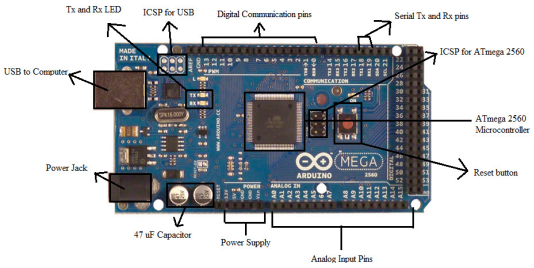

Fig. 13 Schematic diagram of Arduino Mega 2560

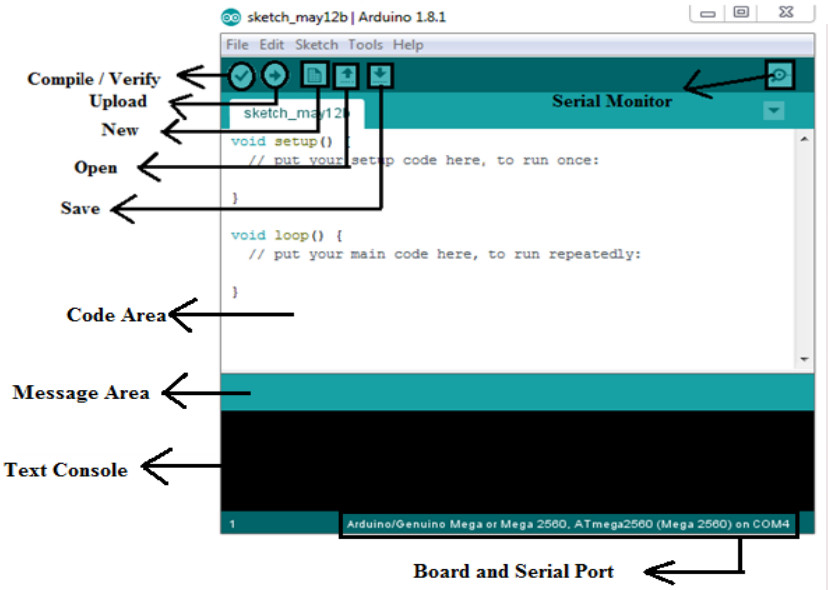

Fig. 14 Layout of the Arduino IDE

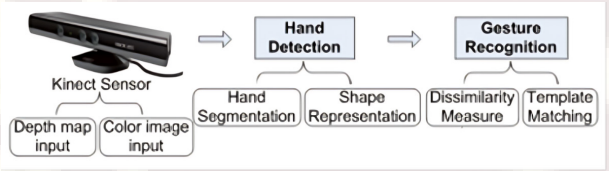

Fig. 15 Framework for Hand Gesture recognition System

C. Bluetooth Modules Pairing

One Bluetooth module must be set as MASTER and the other left as slave in order for them to link [14]. The default state of all HC05 modules is that they are SLAVEs. Modifying the module to conform to the system's actions is possible with the help of AT commands. The slave is configured using an Arduino microcontroller. The process begins with uploading code to the microcontroller, followed by the connection of the HC05 module. Bypassing the boot loader of the microcontroller allows the Arduino to act as a USB-UART converter. Disconnect the microcontroller's USB power source after uploading the sketch to the Arduino board. Then, connect the HC05 Slave and HC05 Master modules in the following order.

VI. CONCLUSIONS

This paper presents an accurate and effective hand gesture recognition system and uses the Kinect sensor as an input device. For hand detection, both the color and depth information are obtained, which provides a robust solution for real-time problems. A 3D-printed robotic hand system that can be controlled in real-time utilising computer vision and machine learning is the fundamental objective of this work. The goal is to solve real-time issues while building it.

This study also comes up with a way for both people and robots to move the robotic hand around freely, which will make it much easier for people and machines to work together. Bluetooth master and agent modules send the calculated joint angles to the Arduino Mega controller. We can see that the system can control the robotic hand with a Kinect sensor by describing how it works in different situations using the user's right hand. It is important to use the right kinematic modelling method, which could be inverse kinematics, forward kinematics, or the D-H parameterisation method. It is also important to be able to control the trajectory and the joints separately. To get the same result no matter what happens to real-time parameters like joint angles and joint coordinates, use estimation with a Kalman filter, an extended Kalman filter, or another method. A haptic interface could make the procedures easier and safer by giving users a better sense of the force they are using to move things around.

ACKNOWLEDGEMENT

The joy and euphoria that accompany the successful completion of the work would be incomplete without the mention of the special person whose guidance and encouragement made my effort successful. I am deeply indebted to my guides whose help, stimulating suggestions, and encouragement helped me throughout to make my effort successful.

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ISSN: 3107-3883 (Online)

Global E-Journal of Social Scientific Research
Vol. 1| Issue 7| July 2025| pp 22-34

BONE CARVING IN LUCKNOW, A LIVING TRADITION OF ART

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Source: Global E-Journal of Social Scientific Research,
Vol. 1. Issue 7, July 2025, Page Nos. 22-34
Published by: Global Center for Social Dynamic Research

ABSTRACT

India's artistic legacy is as diverse and layered as its civilization, encompassing centuries of refined craftsmanship. Among the lesser-known but deeply intricate art forms is the tradition of bone carving—a practice that blends resourcefulness with aesthetics and has been kept alive in the historic city of Lucknow, particularly in the modest lanes of Daultaganj. This paper seeks to explore the journey of bone carving as a craft, its deep-rooted cultural and historical significance, the legacy of master artisans like Mr. Jallauddin and Mr. Sallauddin, and how this heritage art is being preserved through contemporary efforts involving public-private partnerships, e-governance, and grassroots innovations. Emerging from a confluence of Mughal aesthetics and indigenous techniques, the craft involves labour-intensive processes—peeling, engraving, and shaping bone into intricate patterns often drawing from Islamic geometry and architectural motifs.

This paper seeks to explore the evolution of bone carving in Lucknow, focusing on its historical continuity, aesthetic value, and the lives of master artisans like Mr. Jallauddin and Mr. Sallauddin, whose personal and professional journeys mirror the fate of the craft itself. As economic pressures and modernization threaten traditional knowledge systems, the study also examines how new models of preservation ranging from public-private collaborations and institutional support to digital outreach and skill-based training are being employed to safeguard and revitalize this endangered yet invaluable heritag

Fig 1: A lamp made up of bones

INTRODUCTION AND HISTORICAL BACKGROUND

The artistic expression of human civilizations has often found its medium in the materials immediately available to them. In the Indian subcontinent, one such material has been bone. A humble, organic remnant of life that, in the hands of skilled artisans, has transcended its mundane origins to become a medium of beauty, intricacy, and cultural legacy. The practice of bone carving in India is an age-old tradition, whose earliest traces can be found in the relics of the Indus Valley Civilization (circa 2600–1900 BCE). Archaeological discoveries from prominent sites such as Mohenjo-daro and Harappa have revealed a range of carved bone artifacts including combs, pins, needles, beads, buttons, and figurines, reflecting not only utilitarian application but also an early aesthetic impulse within society. These objects, often crafted with remarkable precision, offer evidence that the inhabitants of the Indus Valley possessed advanced skills in working with organic materials. According to the Archaeological Survey of India (ASI) and findings documented by scholars like Jonathan Mark Kenoyer and R.S. Bisht, these artifacts underscore a thriving craft culture that valued sustainability and local resource utilization *(Kenoyer, 1998; Bisht, 2006).*

While bone carving existed in ancient India for both functional and decorative purposes, it was during the medieval period—specifically under Mughal rule (1526–1857) that the craft truly flourished and reached an elevated status as an art form. The Mughal emperors, particularly Jahangir (r. 1605–1627) and Shah Jahan (r. 1628–1658), were avid patrons of architecture and decorative arts. Their courts became cosmopolitan centres of creativity where Persian, Timurid, Central Asian, and indigenous Indian motifs converged to produce a unique Indo-Islamic aesthetic. These styles influenced a variety of crafts, from miniature painting

and Pietra dura (stone inlay) to textiles and carving. It was in this environment that ivory and bone carving were recognized as elite art forms. While ivory, due to its elegance and workability. It was preferred for imperial commissions such as inlaid furniture, chess sets, dagger hilts, and mirror frames, a gradual transition to camel and buffalo bones occurred over time. This shift was due in part to ethical concerns surrounding the ivory trade, as well as restrictions implemented during later colonial periods *(Rizvi, 2002; Asher, 1992).*

The craftsmanship of Mughal artisans was informed by a refined sense of geometry and symbolism. The development of jali (latticework) in bone, an extension of the architectural jali seen in monuments like Humayun's Tomb and Fatehpur Sikri, involved the translation of large-scale structural patterns into miniature, hand-held forms. Artisans would carefully carve out floral arabesques and symmetrical grids using rudimentary tools like burins, chisels, and knives, many of which remained unchanged for centuries. The influence of Persian aesthetics can be seen in the use of vegetal motifs, calligraphy, and balance in negative and positive space—hallmarks of Mughal-era artistic philosophy. This approach made bone carving not merely a decorative pursuit but also a symbolic one, often used to signify wealth, piety, and power within Mughal nobility *(Welch, 1996).*

The decline of the Mughal Empire in the 18th century did not result in the disappearance of bone carving. Instead, the craft found a new patronage under the Nawabs of Awadh, who established Lucknow as their cultural capital. The Nawabi court was renowned for its syncretic culture, refined etiquette (tehzeeb), and deep engagement with poetry, music, dance, and visual arts. During the reigns of Asaf-ud-Daula (r. 1775–1797) and his successors, artisans from Delhi, Kashmir, and Central India were invited to settle in Lucknow, enriching the local crafts landscape. Bone carving evolved during this period with the infusion of Nawabi sensibilities, a unique blend of opulence, grace, and delicacy. While Mughal bone carving was often robust and architectural, the Awadhi style leaned toward delicately carved jali screens, ornamented jewelry boxes, pen holders, decorative motifs, and religious figurines, all echoing the architectural grandeur of Lucknow's Bara Imambara, Chota Imambara, and Rumi Darwaza.

It was in this setting that neighborhoods such as Daultaganj in Lucknow emerged as artisanal hubs, where families involved in ivory, horn, and eventually bone work passed on their skills through generations. The artists innovated with local resources, using the bones of camels, buffaloes, and cows that were byproducts of meat processing industries. Thus, enabling the craft to thrive even among economically constrained

populations. The choice of bone over ivory not only democratized the craft by making it more accessible but also prefigured the contemporary discourse on sustainable material use. The community-based nature of production in Daultaganj meant that it wasn't just the carvers who were involved, but also polishers, dye experts, finishers, and retailers. Creating a self-sustaining ecosystem of craft rooted in both tradition and economy *(Mehrotra, 2011).*

In this regard, bone carving stands out as a tradition of resilience and adaptation. Despite political changes, material challenges, and shifts in patronage from imperial courts to bazaar economies, the artisans of Lucknow have continued to preserve the integrity and detail of their work. In recent decades, especially post-independence, these artisans have further adapted to socio-economic transformations by catering to export markets, participating in handicraft fairs, and aligning with urban demands for traditional-yet-sustainable décor. This evolution rooted in ancient practice, enriched by Mughal finesse, and solidified under Nawabi elegance, forms the historical backbone of bone carving in Lucknow. It is not merely a craft, but a cultural inheritance, a livelihood, and a testament to India's living traditions that continue to defy obsolescence.

THE STORY OF MR. JALLAUDDIN: MASTER OF JALI WORK

In the heart of Daultaganj, one of the oldest artisan quarters in Lucknow, lives Jallauddin, an eminent and respected figure in the diminishing yet resilient community of bone carvers. Now in his late sixties, Jallauddin represents a living archive of a centuries-old art form that once graced the halls of emperors and nawabs. Over the past five decades, he has witnessed the fluctuating fortunes of his craft from its days of state patronage and artistic dignity to the disheartening decline during economic liberalization *(Singh, 2018),* and more recently, its tentative revival due to renewed appreciation for handcrafted heritage items (UNESCO, 2003). Yet, even as commercial tides shift, for Jallauddin, bone carving is not just a means of livelihood but a sacred expression of geometry, history, and devotion *(Mehrotra, 2011).*

Born into a lineage of bone artisans, Jallauddin's childhood was framed by the rhythmic tapping of tools against bone. His earliest memories are those of sitting beside his father, watching him carve out miniature floral motifs on a thin, sun-bleached piece of camel bone, while narrating stories of Mughal patronage and Nawabi elegance *(Asher, 1992).* Jallauddin fondly recalls how his father used to say, "Haddi mein bhi rooh hoti hai, agar uss mein kala bhar di jaye" translates as "Even bone has a soul, if infused with art." These formative years instilled in him both a reverence for the material and a precise understanding of its behaviour;

how to soften it, how to gauge its density, and how to avoid fracturing under pressure *(Kenoyer, 1998)*. Over the years, he developed a unique artistic style that combines floral vines, arabesques, and latticework (jali), closely mirroring the intricate stone jaalis found in iconic Mughal architecture *(Nath, 1982)*.

One of Jallauddin's most iconic achievements is the creation of bone jali panels that recreate the Bara Imambara and Rumi Darwaza. The two monumental structures that embody the architectural and cultural heritage of Lucknow *(Rizvi, 2002)*. These panels, carved entirely by hand, are built on a minute scale and feature delicate tracery that can rival even the sandstone latticework of their inspirations. His artworks are not just showpieces but architectural homages, capturing the city's soul through its symbols.

What makes Jallauddin's work stand apart is his deep knowledge of traditional tools. Each of which serves a specific function in the meticulous, multi-staged process of bone carving. The entire journey begins with the ***Basauli*****,** a curved knife used for peeling and cleaning the outer layers of the bone. This step is crucial, as any retained impurities can weaken the structural integrity of the final product *(Ahmad, 2016)*. The cleaned bone is then dried, cut into slabs, and polished. For this, Jallauddin uses the ***Aare*****,** a coarse handsaw designed to cut the bone into manageable sizes. The saw must be operated with finesse, too much pressure and the bone cracks; too little and the blade slips, ruining the symmetry.

Fig 2: Bones

Fig 3: Refined bones after proceesing

Next comes the ***Reti*****,** a file tool used to begin the shaping and smoothing process. ***Reti*** comes in different grades, from coarse to fine, allowing the artisan to round out edges and create the initial outlines of floral or geometric designs. Once the basic structure is ready, the ***Teherka***—a thin, flat chisel is employed to begin the actual jali cutting. This is where the artisan's mastery is most visible. With hands trained through decades of repetition, Jallauddin slices through bone with the ***Teherka*** to produce lattice screens so fine that

they allow light to pass through but are strong enough to hold their *form (Hasan, 2020)*.

To maintain precision during the carving process, the bone piece is mounted on a ***Chakki Patthar*****,** a grinding-stone base that anchors the work and provides a stable surface. This base is integral to the execution of symmetrical patterns, as it minimizes tremors and ensures control. For piercing intricate holes in the lattice, especially in symmetrical floral or star motifs. Jallauddin uses a ***drill needle***, a manual rotary tool that allows him to bore micro-holes without splitting the fragile material. Unlike electric drills, this traditional hand drill grants the artisan tactile control over pressure and angle, a necessity when working with delicate bone slabs often only a few millimetres thick.

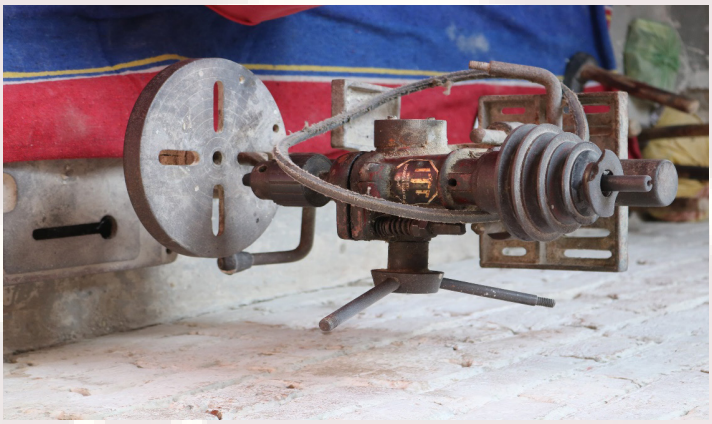

Fig 4: Needle drill machine

Fig 5: Students are learning, how to use Chakki Patthar.and manual needle drill

These tools, while humble and largely unchanged over centuries, are extensions of the artisan's hands and spirit. Each of them, in the hands of a skilled craftsman like Jallauddin, contributes to an artistic process

that requires unwavering focus, meditative patience, and intimate material knowledge. In his own words, "Yeh kaam sirf haath ka nahi, dil aur dimaag ka bhi hai" translates as "This work isn't just of the hand, it is of the heart and the mind."

In addition to traditional hand tools, contemporary bone artisans have gradually incorporated mechanized equipment to reduce manual labour and enhance precision. Among the commonly adopted tools are the drill motor machine, used for creating fine perforations, and mechanized chiselling devices that assist in shaping and engraving with greater efficiency. However, the use of laser cutting machines remains limited and often discouraged within the bone carving community. This is primarily due to the adverse effects of laser technology on bone material. The high-intensity heat generated by lasers tends to compromise the structural integrity of bone, leading to surface burns, discoloration, and carbonization. The thermal sensitivity of bone causes it to turn black or brittle under such exposure, thereby diminishing both its aesthetic appeal and functional durability. As a result, the artists avoid laser machinery in favour of more controlled manual or semi-mechanical methods that preserve the quality and traditional character of the craft.

Fig 7: Mr. Jallauddin and his son Mr. Akeel, cutting and chiselling to shape the bones

The final stage in the bone carving process involves treating the carved pieces with a hydrogen peroxide solution. These bone fragments are immersed in the solution for approximately 8 to 10 hours, which serves a dual purpose: it effectively removes any residual oils from the surface and imparts a lustrous, polished appearance to the material. Once the bones have dried and attained the desired smoothness and sheen, the individual pieces are meticulously assembled and arranged to form the complete artistic composition.

Jallauddin's workshop in Daultaganj is an austere, dimly lit room with stacks of camel and buffalo bones arranged neatly beside jars of tools, powders, and dyes. The air is filled with a distinctive scent; bone dust, aged wood, and a faint trail of sandal polish. Hanging from the walls are not awards or accolades, but sketches of architectural monuments, geometrical patterns, and old photographs of his father and grandfather with their tools. For visitors, this space feels less like a workshop and more like a living museum, where history, skill, and tradition converge. Here, the act of bone carving transcends manual labour. It becomes a ceremony of continuity, of cultural inheritance passed from one generation to the next *(UNESCO, 2003; Shankar, 2019).*

Despite his age, Jallauddin has taken it upon himself to train the next generation of bone artisans, a task he sees as both a responsibility and a resistance against cultural amnesia. Most of his apprentices are local youth, some from economically marginalized backgrounds, who receive hands-on training along with philosophical lessons on the value of patience, dedication, and artistry. "If the hands forget," he says, "the city forgets itself.

MR. SALLAUDDIN: MASTER OF NAKKASHI WORK

Another key figure contributing to the continuity of bone carving in Daultaganj is Sallauddin, the younger brother of Jallauddin and the only remaining artisan in the locality who specialises in nakkashi—a form of intricate engraving that elevates bone carving from functional utility to fine artistry. Like his elder brother, Sallauddin too was introduced to bone carving at a young age. Initially, he pursued the traditional craft alongside his family, engaging in detailed carving and ornamentation work. However, the sharp decline in market demand and lack of institutional support during the late 1980s and 1990s led to considerable economic instability for artisans involved in such heritage practices. Faced with the urgent need to sustain his family, Sallauddin sought alternative employment beyond national boundaries.

He migrated to Saudi Arabia in search of stable income, where he lived and worked for nearly two decades as a goldsmith (sonar). His nephew, Akeel Akhtar—Jallauddin's son—recalls that Sallauddin's skills as a carver transitioned smoothly into goldwork due to his precision and attention to intricate detailing. The years spent working with precious metals helped refine his design sensibilities and introduced him to new tools and techniques, many of which would later inform his practice in bone carving upon his return.

After retiring from his work abroad, Sallauddin returned to Lucknow and rejoined his family's traditional craft, collaborating with his elder brother Jallauddin and nephew Akeel in their efforts to revive bone artistry in the region. Their workshop became not just a space of production but also one of instruction, where several young apprentices from nearby neighbourhoods began to learn the art of jali work. While the jali technique is taught collectively and executed by a small group of trained workers under the guidance of Jallauddin and Akeel, the more intricate and expressive Nakkashi work remains the sole domain of Sallauddin.

Unlike the geometric and often repetitive patterns of jali, Sallauddin's Nakkashi includes complex, one-of-a-kind motifs ranging from stylized floral patterns to birds, animals, and even narrative imagery. The process begins with the artisan sketching directly onto the bone's surface using a soft graphite pencil, carefully marking out the contours and depths of the design. Once satisfied with the form, he uses a handheld electric drill needle to engrave the lines into the surface, working slowly to ensure precision without compromising the bone's integrity. This technique allows for both flexibility and control, enabling highly expressive results on a medium as fragile as bone.

Sallauddin, despite his years of experience, insists that the ability to execute Nakkashi cannot be merely taught through instruction. He often says, "This is not a skill you can learn entirely from a teacher; it is something God bestows upon you." Emphasising the spiritual and intuitive dimensions of his craft, he added, *"Agar Allah Miyan ne thodi aur umr bakshi to mere sabse chhota nawasa, use sikhaunga. Use bada accha lagta hai ye kaam. Poore din mere paas mujhe kaam karte huye dekhta rehta hai,"* which translates as, "If God grants me a few more years, I will teach this to my youngest grandson. He truly enjoys this work—he spends the entire day beside me, watching me carve." This deeply personal statement reflects not only the familial legacy embedded within the practice but also the emotional continuity that binds generations through the shared act of creation.

Sallauddin's story is emblematic of the challenges faced by traditional artisans in a globalised economy, and yet also of the resilience and adaptability that keeps their heritage alive. His journey from a bone carver in Lucknow to a goldsmith in Saudi Arabia and back again, and adds a layered richness to the narrative of bone carving as a living tradition. It also highlights the interplay between necessity, migration, and artistic identity in shaping the trajectories of India's artisanal communities.

PUBLIC-PRIVATE EFFORTS AND THE PATH TO PRESERVATION

The preservation of bone carving in Lucknow has seen a significant revival through the combined efforts of government schemes and public-private collaborations. Recognising the threat of extinction looming over this intricate art form, various governmental bodies-initiated programs aimed at both sustaining the livelihoods of artisans and reviving traditional craftsmanship among the younger generation. One of the most impactful methods has been the organisation of workshops and training sessions conducted by master artisans. These workshops are not only funded by the state but also provide stipends to trainees, thereby encouraging participation among economically disadvantaged youth.

The government remunerates the artisans conducting these sessions with an amount ranging from ₹20,000 to ₹30,000, depending on the duration and scale of the workshop. This financial support has allowed artists like Jallauddin, Sallauddin, and Akeel Akhtar to reach wider audiences and cultivate a new generation of bone carvers. The stipend provision has proven particularly effective in attracting a significant number of participants, thereby ensuring that this traditional knowledge is passed down and preserved within the community.

In parallel, several public-private bodies and non-governmental organisations have actively participated in the movement to protect and promote bone carving. Institutions such as ***Uttar Pradesh Vigyan Manch***, ***Mahila Kalyan Nigam***, ***Kama Nehru Seva Sadan***, and the **NGO *HELP*** have contributed by organising awareness campaigns, public exhibitions, live demonstrations, and educational seminars. Their role has been instrumental in rekindling interest in this dying art form and connecting it with broader platforms.

Despite their mastery and accolades, artisans like Jallauddin and Sallauddin faced years of economic hardship. Notably, Jallauddin has been the recipient of prestigious awards including the *Akhil Bhartiya Award* in 1989, the *National Award* in 2009, and a *State Award* in 2022. Sallauddin was honoured with a *State Award*

in 2024, and Akeel Akhtar received a national-level recognition in 2009. However, these honours often did not translate into financial security or consistent patronage. The family's struggle was so profound that, at one point, Sallauddin left the country in search of employment abroad, while Jallauddin and Akeel lived a precarious, often nomadic life, exhibiting their work at trade fairs and festivals across India.

They showcased their creations at renowned venues such as the *Surajkund Mela*, *Connaught Place*, *Red Fort* in Delhi, as well as in cities like Mumbai, Kanpur, and beyond. Reflecting on those years, Akeel recalls, *"Bade shehro mein rehna aasaan nahi. Din kaatne aasaan nahi. Itni to kamai nahi thi jitna kharcha ho jata tha"*—"It's not easy to live in big cities. The days were hard. Our earnings couldn't match the expenses." These words underline the financial instability that persisted despite their dedication to craftsmanship and repeated accolades.

A significant turning point emerged between 2016 and 2017 when the National Institute of Technology (NIT) invited the family to conduct an educational workshop for students. Not only were the artisans able to share their knowledge, but they also participated in a professional development initiative. In collaboration with renowned designers from the National Institute of Fashion Technology (NIFT), they were introduced to contemporary tools, design sensibilities, and marketing strategies. The training covered topics such as increased efficiency, reduced manual labour, and scalability—all while preserving traditional methods. This exposure proved invaluable, enabling the artisans to elevate their work from local craftsmanship to market-ready artisanal design.

The renewed interest from such institutions catalysed wider recognition of their work. Subsequently, Jallauddin was invited to represent India's artistic heritage on international platforms, showcasing bone carving at global exhibitions in Brazil (2011) and Qatar (2024). These international visits not only honoured his craftsmanship but also symbolised the global potential of Indian traditional arts when appropriately supported.

Another transformative moment came during the COVID-19 pandemic, when the family faced an unprecedented crisis. Having created a large inventory of bone artefacts in 2020 and 2021, they were unable to sell them due to the restrictions and lack of demand during the lockdown. At this critical juncture, Business Insider reached out with a proposal to create a documentary on the bone carvers of Lucknow. The documentary, once released, gained wide traction online and marked a turning point in their visibility.

Encouraged by this momentum, Akeel launched dedicated social media pages to promote and sell their creations. The response was overwhelming—the entire unsold stock, accumulated over a period of nearly one and a half years, was sold within just fifteen days. This event demonstrated the immense power of digital platforms in connecting traditional artisans to broader markets and audiences.

Today, the pricing of their artefacts ranges from ₹100 for small jewellery items to as much as ₹30,000 for large carved pieces like lamps and wall clocks. However, despite this success, Akeel expresses concern over the way the art is perceived in commercial spaces. He notes that while the products are selling, much of the marketing focuses solely on the final object, neglecting the artistry, history, and cultural significance embedded in its creation. Without continued attention to the craft's deeper meaning and heritage, there remains a risk that bone carving could fade away quietly. *"just like something carried off by a gust of wind."*

CONCLUSION

The bone carving tradition of Daultaganj, as exemplified through the lives and work of master artisans like Jallauddin and Sallauddin, stands as a testament to resilience, heritage, and intergenerational craftsmanship. Rooted in the shared memory of Mughal and Nawabi aesthetics, the craft reflects a unique fusion of artistic devotion and historical continuity. Despite facing decades of marginalization, economic shifts, and cultural neglect, the craft has found new life through strategic government support, private partnerships, and institutional interventions that helped artisans adapt to evolving markets without compromising authenticity. Artisans like Akeel Akhtar represent a bridging generation—anchored in tradition yet open to digital outreach and contemporary platforms. The practice itself is a meticulous discipline, requiring years of training, precision tools, and a reverent understanding of material. From peeling with the basauli to engraving with the drill needle, every step embodies both skill and spirit. Importantly, the craft's recent revival is not simply an economic endeavor but a cultural reclamation, ensuring that the knowledge, identity, and legacy of bone carving endure beyond nostalgia. If sustained through meaningful recognition and inclusive support, this art form will continue to inspire not only for its beauty but for its deep-rooted connection to history, identity, and community resilience.

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GJSSR

ISSN: 3107-3883 (Online)

Global E-Journal of Social Scientific Research
Vol. 1| Issue 7| July 2025| pp 35-47

SAFEGUARDING OUR OCEANS: A HUMAN CALL FOR MARINE CONSERVATION

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Source: Global E-Journal of Social Scientific Research,
Vol. 1. Issue 7, July 2025, Page Nos. 35-47
Published by: Global Center for Social Dynamic Research

ABSTRACT

Oceans constitute the essential basis for life on Earth, encompassing over 70% of the planet's area and sustaining a diverse range of ecosystems. They are crucial for climate regulation, oxygen production, carbon dioxide absorption, and supporting the livelihoods of billions through fishing, tourism, and trade. However, these vibrant ecosystems face increasing threats due to human actions. Overfishing, pollution, habitat loss, and the accelerating impacts of climate change are leading to a rapid decline in marine biodiversity. The presence of plastic waste, chemical runoff, rising ocean temperatures, and ocean acidification illustrates the escalating crisis confronting our seas.

This research paper emphasizes the urgent need for marine conservation, analyzing the significant challenges endangering our oceans and uncovering the human-induced factors contributing to these issues. It also highlights encouraging instances of conservation efforts—from expansive Marine Protected Areas to grassroots initiatives focused on coastal management.

By highlighting successful initiatives in places such as Palau, India's Chilika Lake, and global coral reef restoration efforts, and coral reef restoration initiatives in the Caribbean, this paper demonstrates that recovery is achievable when science, policy, and local communities collaborate effectively. These instances stress the significance of integrated, inclusive, and sustainable strategies for managing ocean resources.

Marine conservation transcends being merely an environmental concern; it constitutes a global obligation and a moral necessity. The future of humanity is intrinsically linked to the health of our oceans.

By taking action now, we can restore balance, safeguard biodiversity, and ensure that marine ecosystems continue to support life for generations ahead. “Ocean biodiversity is declining at an alarming rate, driven by overexploitation, habitat destruction, and climate change. Yet the ocean has an incredible capacity to recover—if we act in time.” (WWF, 2020) [4]

Keywords: Oceans, Marine Conservation, Climate Change, Pollution, Overfishing, Coastal Communities, Marine Protected Areas

1. INTRODUCTION

When we envision the ocean, we often think of its immense beauty—heaving waves, vibrant coral reefs, sea turtles moving effortlessly, and the soothing sounds that bring tranquillity to our spirit. However, beyond its stunning appearance, the ocean is fundamental to sustaining life on our planet. It generates more than half of the oxygen we inhale, functions as a major source of reservoir for heat and carbon, modest the weather patterns, and is a source of food and necessities, and medicinal resources, as well to billions of individuals worldwide.

In spite of its essential importance, the ocean is under significant strain due to human actions. Practices such as overfishing, oil drilling, waste disposal, and fossil fuel combustion are driving marine ecosystems towards degradation. Formerly flourishing coral reefs are undergoing bleaching and dying off as a result of increasing sea temperatures. Plastic waste has formed massive garbage patches in every major body of water. Fish stocks are diminishing at a pace faster than they can recover, leading to widespread disruption of marine food chains.

These transformations are not remote or theoretical—they are occurring currently and impacting actual communities, particularly those in coastal and island areas who depend directly on the ocean for their existence. Our well-being is closely intertwined with the health of the ocean. Overlooking its deterioration comes at a significant price to humanity.

Marine conservation that is a need always to be taken care of has been discussed here. It will assess key threats, highlight successful global initiatives, and suggest practical approaches that reconcile ecological preservation with human welfare. Protecting the ocean transcends environmental responsibility; it is a moral duty and a vital step towards sustainability.

1.1 Why Oceans Matter

Oceans are much more than large bodies of saltwater—they are complex, living systems essential for life on Earth. The ecosystems has important role to play to regulate the climate, supply of food and nutrients, and supporting the livelihoods of many vulnerable populations. Unfortunately, over one-third of global fish populations are currently overexploited, posing serious ecological and cultural risks.

One of the most forcing reasons to protect the oceans is the incredible biodiversity characteristic. They are home to millions of species, many yet to be discovered, creating vibrant underwater communities. Coral reefs, often called the "rainforests of the sea," shelter almost 25% of all species of marines, and concerns for their health is equally important to maintain the balance of ocean life.

Oceans also serve as crucial climate regulators by absorbing large amounts of heat and carbon dioxide, which helps keep global temperatures stable and reduces the impacts of climate change. Without these natural processes, the Earth would face more extreme weather and temperature fluctuations.

Moreover, oceans support human well-being on multiple levels. More than three billion people depend on seafood as a major source of protein, and industries such as fishing, tourism, and shipping provide millions of jobs worldwide. The marine organisms have contributed to breakthroughs in medicine, including treatments for cancer and antibiotic-resistant diseases.

Beyond these practical benefits, oceans hold deep cultural and spiritual importance for many coastal and Indigenous communities, representing identity, heritage, and connection to nature. Protecting the oceans means preserving life itself—healthy oceans are vital for a fair and sustainable future, not merely an option.

1.2 Threats to Ocean Health

The Growing Risks to Marine Ecosystems

Despite covering over 70% of the Earth's surface, oceans face mounting pressures from human activities. Overfishing, pollution, and climate change are among the major threats endangering marine life and ecosystems. According to the IPCC (2019), the ocean is warming, acidifying, and losing oxygen—changes that jeopardize marine biodiversity, the livelihoods of coastal habitation, and planet's climate system.

A number of factors cause to upset the balance of ocean ecosystems which are delicate in nature. Some of the most pressing challenges include:

a) Overfishing and Destructive Fishing Practices

Advances in fishing technology and growing global demand have led to fish populations being depleted faster than they can regenerate naturally. Species such as tuna, cod, and swordfish are experiencing rapid declines. In addition, harmful fishing techniques like bottom trawling cause extensive damage to seabeds and vital habitats like coral reefs and seagrass beds, destroying the homes of many marine species. This loss of biodiversity reduces the ocean's ability to recover and adapt.

Research shows that marine reserves can enable remarkable recovery—within two years of establishing no-take zones in the South Pacific, fish biomass increased by over 60%, highlighting the ocean's resilience when protected (Science Daily, 2024).

b) Pollution

Marine pollution poses a widespread threat, with plastic waste being the most visible all over. Eight million tons of plastic in different forms enter the oceans on regular basis, thus harms the marine animals that mistake it for food or become entangled in debris. Microplastics, tiny particles from cosmetics, clothing, and industrial waste, have become ubiquitous in ocean waters and even in the seafood we consume. Alongside plastics, chemical pollutants from oil spills, agricultural runoff, and untreated sewage contribute to deteriorating the water quality, creating "no life zones" where marine life has no other ways to fight out the odds so as to survive.

c) Climate Change

The increasing concentration of greenhouse gases is raising ocean temperatures, causing widespread coral bleaching as algae critical to coral survival are expelled. Melting polar ice attributes to raise the sea levels, besides it threatens the coastal communities and habitatations. The ocean's absorption of carbon dioxide also leads to acidification, which impairs shell formation in organisms like oysters, clams, and corals, ultimately disrupting marine food webs.

1.3 Habitat Destruction

The coral reefs, mangroves, and seagrass meadows that are vital habitations are disappearing fast due to coastal development, tourism, aquaculture, and industrial expansion. These habitats serve as nurseries for young marine species and act as natural buffers protecting shorelines from storms and erosion. Their

loss leads to declining biodiversity, threatens fisheries, and leaves coastal communities more vulnerable to environmental hazards.

Invasive Species

Global shipping has unintentionally introduced invasive species through ballast water discharge. These non-native species often lack natural predators in new environments, allowing them to outcompete local species and upset ecological balance. Examples include lionfish invading the Atlantic and zebra mussels spreading in North America's Great Lakes.

As healthy the oceans are, so is the planet. Each of these challenges—whether visible like plastic pollution or less obvious like acidification—affects marine life and human survival. Protecting the ocean demands urgent, coordinated global action, effective policies, and increased public awareness.

2. WHAT IS BEING DONE: A LOOK AT MARINE CONSERVATION EFFORTS

Despite mounting threats to our oceans, a powerful global movement is rising to protect and restore marine ecosystems. Governments, scientists, Indigenous peoples, and concerned citizens are joining forces to safeguard ocean health. Below are some of the most promising conservation efforts underway today:

2.1 Empowering Coastal Communities

"The success of conservation efforts hinges on enabling coastal communities to manage and protect their own marine resources." — Blue Ventures, 2022

2.2 Marine Protected Areas (MPAS)

MPAs acts as the most effective tools to conserve the ocean ecosystems. These designated zones restrict or ban activities such as fishing, mining, and tourism, giving marine habitats the space they need to recover. Studies show that well-enforced MPAs lead to increases in fish populations and the restoration of entire habitats. Currently, over 8% of global ocean areas are protected, with ambitious international targets like the '30x30' campaign aiming to safeguard at least 30% by 2030.

2.3 Sustainable Fishing Practices

To combat overfishing, many countries and organizations are implementing sustainable fishing methods. These include setting catch limits, banning destructive gear such as bottom trawls, and supporting

community-managed fisheries. Certifications like those from the Marine Stewardship Council (MSC) help consumers choose seafood harvested responsibly. Promoting local, seasonal, and small-scale fishing supports both ecosystem health and traditional livelihoods.

2.4 Beach Cleanups And Plastic Reduction

Plastic pollution remains a severe hazard for marine life, yet dedicated initiatives are making a difference. Volunteer-led beach cleanups remove tons of waste from shorelines annually, while many cities and countries have enacted bans on single-use plastics like bags and straws. Innovative technologies—such as machines that consume ocean plastics—and improved recycling programs are further reducing marine debris.

2.5 Incorporating Traditional And Indigenous Knowledge

For generations, Indigenous and local communities have managed marine resources sustainably, combining responsible fishing with stewardship of coastal ecosystems. Their deep ecological knowledge offers time-tested approaches for resource management. Many conservation projects now recognize the value of indigenous leadership, adopting the system of model of joint management where the government and indigenous communities share responsibility. Examples of this collaboration are seen in countries like Canada, Australia, and New Zealand.

2.6 Education and Awareness

Educational programs worldwide have increased public understanding of ocean issues. Schools are integrating marine science into curricula, and documentaries like *Blue Planet* and *Seaspiracy*, to raise global awareness by way of social media campaigns. Individual actions which are simple like—using reusable bags, minimizing plastic waste, and choosing certified seafood—can collectively make a significant impact.

3. INSPIRING SUCCESS STORIES

Though challenges persist, numerous success stories offer hope by demonstrating what can be achieved through science, tradition, and community cooperation:

3.1 Palau’s Marine Sanctuary

Palau, the Pacific Island Nation which was set up, is one of the world’s largest marine reserves and it is a global example. In 2015, it protected 80% of its ocean territory from fishing and mining. This initiative

blends modern science with traditional practices like *bul*, a customary fishing ban in certain areas. The result is a thriving marine environment that supports biodiversity, food security, and serves as a worldwide conservation model. As Palau states, "Protecting the ocean means protecting life itself." (Palau National Marine Sanctuary, 2025)

3.2 Chilika Lake, India

Once facing ecological collapse due to pollution, siltation, and overfishing, Chilika Lake—the largest brackish lagoon in Asia—has seen a remarkable recovery. Local fishers, environmentalists, and government agencies collaborated to regulate fishing seasons, ban harmful practices, and clear blocked channels. These efforts revived fish populations, increased sightings of endangered Irrawaddy dolphins, and boosted eco-tourism, improving local livelihoods. Chilika's restoration highlights the power of community-led environmental management.

3.4 Coral Cultivation in the Caribbean

Coral reefs, some of the most vulnerable marine habitats, are being restored in parts of the Caribbean through coral farming. Small coral fragments are grown in underwater nurseries and later transplanted to damaged reefs to promote recovery. This approach not only helps rebuild reef ecosystems but also supports fisheries and coastal protection. In countries like the Dominican Republic, Belize, and the U.S. Virgin Islands, local divers trained in coral care have linked environmental restoration with economic benefits. "By nurturing nursery-grown corals, we give degraded reefs a chance to heal." — Coral Restoration Foundation, 2024

These examples from Palau, Chilika, and the Caribbean show that with shared vision, collaboration, and respect for nature, meaningful and lasting progress is possible. They remind us that hope remains alive. The ocean has the capacity to heal, to restore the marine life to be one of the big achievements of the man kind. As Duarte et al. (2020) affirm, "Rebuilding marine ecosystems is a realistic grand challenge—an ethical duty and a smart economic investment."

4. WHAT WE MUST DO MOVING FORWARD: A CALL TO ACTION FOR OCEAN CONSERVATION

The existence of our oceans—and consequently, the survival of humanity—hinges on the actions we take today. Ocean conservation is not just the duty of scientists, governments, or environmental groups. Each person, institution, and community plays an essential part in protecting the ocean's vital resources. To ensure that the oceans continue to sustain life on Earth, we must collectively and urgently address several critical areas.

4.1 Legislation and Enforcement

Strong environmental regulations are fundamental to successful ocean conservation initiatives. These regulations should explicitly define protected areas, govern fishing practices, manage pollution, and stipulate penalties for infractions. Nevertheless, legislation alone is inadequate unless accompanied by effective enforcement, public engagement, and political commitment. Enforcement must be consistent and equitable. Illegal, unreported, and unregulated (IUU) fishing should be addressed through rigorous monitoring and severe penalties. Industries that pollute marine ecosystems must face legal repercussions for the harm they inflict. Empowering local governments, employing technology like satellite surveillance, and involving communities in enforcement can ensure that policies are not only established but also effectively executed.

4.2 International cooperation

Oceans link all nations, and their preservation cannot be achieved by any single country working in isolation. Challenges such as high seas fishing, marine pollution, and climate-induced alterations in ocean currents necessitate global collaboration. Treaties, joint scientific research, and conservation of cross-border marine areas can assist countries in managing shared resources in a more sustainable manner. The United Nations Sustainable Development Goal 14 (Life Below Water) offers a worldwide framework for action, but tangible progress hinges on political will and collective accountability. "Plastic waste in marine environments has escalated into a global crisis—impacting ecosystems, human health, and the climate. Immediate, collaborative global action is necessary." (UNEP, 2021) [2]

4.3 Advancing a Sustainable Blue Economy

The economic advancement and preserving oceans must develop along. The "blue economy" approach is nothing but the concept to encourage use of ocean resources responsibly so as to foster the economic

development while protecting the marine environment. Sectors such as shipping, tourism, offshore wind energy, and fishing need to implement environmentally friendly practices. For example, vessels can work towards minimizing emissions and creating noise pollution, resorts can desist from causing harm to the coral reefs, and fisheries can prevent overfishing. Green technologies and environmental certifications can facilitate this transition. "A significant reassessment of catch data indicates a much greater extent of overfishing than previously believed." (Pauly & Zeller, 2019) [10]

4.4 Committing to Research and Innovation

Oceans are the least understood areas. To safeguard them, we require enhanced scientific understanding and innovative strategies. This encompasses studying marine biodiversity, comprehending ocean-climate relationships, devising technologies for plastic removal, monitoring pollution, and advancing sustainable aquaculture practices. Governments, universities, and private sectors should amplify funding for marine research and work more to promote innovations to restore and revitalize the ocean health.

4.5 Encouraging Public Involvement

Lastly, and perhaps most critically, the public must care about the oceans. Raising public awareness and education is essential. Whether one resides on the coast or hundreds of miles inland, their actions—such as minimizing plastic consumption, conserving water, and supporting sustainable seafood—can contribute positively. Schools, media outlets, faith-based organizations, and civil society must collaborate to foster a global ocean ethic: a shared sense of responsibility and stewardship for the seas. The time to take action is now. By uniting with urgency, compassion, and dedication, we can ensure that the oceans continue to nourish life, economies, and cultures for future generations.

CONCLUSION: A FUTURE BOUND TO THE OCEAN'S PULSE

"To understand the future of our oceans, we must first acknowledge the depth of loss they have already endured." — Jackson et al., 2021 [9]

Oceans have always been central to Earth's story. Covering over 70% of the planet's surface, they produce more than half the oxygen we breathe, regulate the climate, absorb vast amounts of carbon dioxide,— from microscopic plankton to majestic whales. Throughout human history, oceans have nourished communities,

connected distant cultures, inspired creativity, and shaped economies and civilizations. Yet, this vital force now faces unprecedented threats demanding immediate attention.

Signs of distress are visible worldwide: coral reefs are bleaching, fish populations are shrinking, sea levels are climbing, plastics litter the waters, and countless marine species face extinction. These symptoms are deeply intertwined, reflecting a broader issue—humanity's growing disconnect from nature. We have long treated the ocean as infinite, a limitless source and dumping ground, taking far more than we give back. But the ocean's resilience has limits, and those limits are being reached. Nearly half of assessed marine species have declined due to overfishing, habitat loss, and pollution [[25]].

Marine conservation is not optional—it is vital. Protecting the ocean goes beyond saving charismatic species or scenic reefs; it means redefining our role as caretakers of a life-support system essential for all species, including ourselves. The ocean is a frontline defence in combating climate change, a crucial provider of food for billions, and an economic backbone for coastal communities worldwide. It is considered to be sacred— emblem of renewal, in continuity, and mystery one.

There is reason for hope. Bold actions combined with traditional wisdom have led to remarkable success. Palau's protection of 80% of its ocean territory blends cultural respect with cutting-edge science. Community-driven restoration around India's Chilika Lake has revived endangered ecosystems. Caribbean coral farming projects prove that degraded habitats can be rebuilt with commitment and innovation. Around the world, governments are strengthening laws, researchers are advancing new technologies, and individuals are making informed choices to reduce their impact. "The recovery of Chilika Lake exemplifies the power of combining local stewardship with science-based policies." — Chilika Development Authority, 2023 [6]

To safeguard this vital resource, stronger regulations and effective enforcement are imperative. International cooperation is essential for managing high seas and shared marine resources. We must invest in scientific research, sustainable ocean economies, and learn from Indigenous and coastal communities who have long lived in harmony with the sea. Above all, fostering a global sense of connection to the ocean—seeing its health as our own responsibility—is crucial.

Everyone has a role to play. Governments must lead with bold vision. Industry should embrace responsible innovation. Educators have the task of inspiring future ocean champions. A person can contribute by way of minimising use of plastic, selection of sustainable seafood, willingness to support policy reform,

and accepting that really small actions can collectively make a difference of its kind. The ocean's wellbeing is closely tied to the everyday choices we make.

Here, it is important not to forget that ocean is not only a place of taking challenges but—it is a source of immense beauty, peace, and wonder. Its waves echo the Earth's heartbeat, and its depths hold mysteries yet to be explored. Protecting the ocean is a privilege and a duty, inviting us to reconnect with humility, gratitude, and awe.

If we continue down a path of neglect and exploitation, the consequences will be dire—not just for marine life, but for the health and security of future generations. Perhaps, by acting timely, we must understand that we have the power to write this story but only with courage, being passionate, and of course with cooperation of all. We can heal what has been damaged and ensure that the oceans continue to sustain, inspire, and enrich life for centuries to come.

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ISSN: 3107-3883 (Online)

Global E-Journal of Social Scientific Research
Vol. 1| Issue 7| July 2025| pp 48-56

UNDERSTANDING THE FUTURE: AN INTRODUCTION TO THE SOCIETY'S ADOPTION OF ARTIFICIAL INTELLIGENCE

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Source: Global E-Journal of Social Scientific Research,
Vol. 1. Issue 7, July 2025, Page Nos. 48-56
Published by: Global Center for Social Dynamic Research

THE RISE OF ARTIFICIAL INTELLIGENCE IN SOCIETY

The evolution of artificial intelligence (AI) from a theoretical concept to essentially an essential technological innovation is changing the landscape of modern society. Why? Previously limited to science fiction, AI now forms the basis of many innovations in everyday life, including healthcare and finance, education, governance, and entertainment. The speedy progress and integration into daily life indicate not only technological innovation, but also social transformation, which holds both immense potential and profound difficulties.'"

TRACING THE ORIGINS OF AI

Scientists and mathematicians in the mid-20th century developed the concept of artificial intelligence, which was founded on the goal of creating machines that could replicate human thinking. John McCarthy introduced the term "Artificial Intelligence" at the Dartmouth Conference in 1956, making it a formal area of research. The initial studies centered on symbolic reasoning and rule-based logic, which were innovative but encountered difficulties in dealing with intricate and uncertain situations. However, these efforts were limited to practical applications. The advent of more computing resources, greater access to large datasets paved the way for machine learning—a critical advance in which computers can learn by drawing on data, not being programmed explicitly. Deep learning has enabled systems to perform tasks that are comparable to those of humans, such as image recognition, natural language processing, and decision-making.

AI IN CONTEMPORARY LIFE.

The presence of AI in society is now so profound that it is often hidden from view. The presence of it is evident in the use of recommendation algorithms on streaming platforms, AI-based fraud detection in banking, intelligent navigation systems, and digital assistants. Several industries have experienced significant improvements in efficiency, accuracy rate, and return on investment through the use of artificial intelligence.

AI is playing a significant role in healthcare advancements such as diagnosing, curating treatments, and analyzing data for predictive value. It aids in strategic decision-making by leveraging predictive modeling and automates repetitive work, enabling the reallocation of human labor. Education employs adaptive learning platforms that adapt content based on student needs, while governments utilize AI to improve service delivery and detect fraud. But these developments raise ethical questions, especially in relation to surveillance and algorithmic bias as well as the erosion of privacy.

THE SOCIOLOGICAL LENS ON AI

AI may be technically advanced, but it's actually a social phenomenon. Why? Sociology offers fundamental understandings of how AI interacts with social behavior, institutional interactions, cultural norms and power relations.[A]. Through the use of sociological reasoning, we can examine how AI transforms the way people experience the world.'".

AI AND SOCIAL STRUCTURES

Sociology is concerned with the persistence of relationships, roles, and institutional norms that shape life in terms of social structures. The re-alignment of labor, resources, and opportunity distribution in these structures is being initiated by AI technologies.

The impact of automation and AI is causing shifts in labor markets, particularly by forcing people to perform tasks that involve manual labor or other repetitive tasks. New high-skilled roles are emerging in tech, but this shift risks a more complex socio-economic picture, with those who do not have access to education or digital skills facing greater challenges. Also, AI-generated wealth is primarily shared among a limited number of world tech companies, exacerbating existing economic and political disparities.

Systemic biases in society are at risk of being amplified by AI. Training algorithms on discriminatory datasets can result in ongoing bias and prevent the occurrence of discrimination in hiring, policing, or lending. The training of AI recruiting tools has shown a preference for male candidates based on their past hiring patterns. The risks of integrating social constructs into robotics systems are highlighted by such cases.

AI AND SOCIAL INTERACTION

Another important sociological question is how AI will affect social interaction. Human communication, whether verbal or non-verbal, has traditionally been the basis for social connections.... AI-driven chatbots, virtual assistants and customer service agents are making these interactions more complex. Why?

While these technologies may be helpful and responsive, they could also result in reduced face-to-face interaction and a diminished connection within society.[A]. In certain situations, AI can serve as a substitute for human companionship, raising concerns about emotional disconnection and social isolation.

AI's capacity to assess, forecast and impact behavior also alters our interaction with information and others.. Social media algorithms generate filter bubbles, or echo chambers that reinforce preconceived notions and divert public discourse. But the rise of fake news and artificial intelligence's spread of misinformation is threatening the very foundation of trust and common reality in digital communication. Why?

AI AND CULTURAL NORMS

Technology systems shape and reflect culture, which is made up of shared values beliefs practices. ethnology". Cultural boundaries are not the only factors that influence AI.

Streaming on streaming services like Netflix or Spotify can be enhanced by using AI-powered content curation, which can impact consumption patterns and promote cultural homogenization instead of diversity and experimentation. Many societies are increasingly adopting AI surveillance technologies, which is changing privacy and consent norms. What was once considered intrusive is now commonly accepted in the name of efficiency or security. Why?

Culture is being altered in the workplace as well. But AI is changing ideas of productivity and value, leading to relentless focus on optimization, efficiency and data-driven performance. Despite the difficulty of

measuring and replicating these traits through algorithms, this shift may fail to recognize human attributes such as creativity, empathy, and spontaneity.

ETHICAL AND GOVERNANCE CHALLENGES

There are many ethical concerns associated with AI. The central matter is the issue of accountability. If self-driving cars are harmed by autonomous systems, who should be held accountable? The manufacturer? The software developer? Or the algorithm itself?

The legal and regulatory systems are currently incapable of managing such issues, necessitating novel structures that guarantee openness, impartiality, and recourse. Ethical AI development necessitates diverse representation across data, design, and decision-making processes to prevent the perpetuation of social injustices.

Global power asymmetry is another matter in the spotlight. The future of technology is being dominated by multinational corporations and technologically advanced nations, who hold a disproportionate power over AI development. Why? Questions about digital colonialism arise as the Global South becomes reliant on or vulnerable to systems created elsewhere, often without regard for local environments or values.

The Social Phenomenon, or AI in general, is a significant development.

The ascent of Artificial Intelligence is a crucial turning point in human history, both technologically and socially. Long-held assumptions about labor, identity, governance, communication, and morality are challenged by AI. It presents unprecedented opportunities for innovation and efficiency, but it also comes with significant risks if not tackled or accepted without proper consideration.

Through a sociological lens, AI is exposed to the intricate interplay of power and inequality as well as cultural values and ethics. This viewpoint requires technologists, policymakers, and citizens to remain vigilant in their efforts of transforming AI into equity, dignity, or the common good. The issue at hand is not only AI's capabilities, but also the society we aspire to be improved upon.

CONCLUSION: AI AS A SOCIAL PHENOMENON

The rise of Artificial Intelligence marks a defining shift in human history—not only technologically, but socially. AI challenges long-held assumptions about labor, identity, governance, communication, and even morality. It offers unprecedented opportunities for innovation and efficiency but also poses serious risks if left unchecked or uncritically embraced.

Viewing **AI through a sociological** lens reveals its intricate entanglement with power, inequality, culture, and ethics. This perspective demands that technologists, policymakers, and citizens alike remain vigilant and engaged in shaping a future where AI promotes equity, dignity, and the common good.

Ultimately, the question is not only what AI can do—but what kind of society we want AI to help create. As Artificial Intelligence (AI) continues to evolve, its future scope appears vast and transformative, with deep implications across technological, economic, and social spheres. It goes without saying that AI is a social Force purely based on Technical Innovations, that will reshape human life, relationships, institutions, and structures of power. One major area of impact will be the transformation of work. Rather than wholly replacing human labor, AI will redefine occupations by fostering hybrid roles that require both human judgment and machine efficiency. This shift will necessitate lifelong learning, emotional resilience, and adaptability, while also raising concerns about widening inequalities if access to reskilling opportunities remains limited. Furthermore, AI is increasingly being adopted by governments in the form of algorithmic governance for public policy, urban planning, and resource allocation. While this could lead to greater efficiency and data-driven decision-making, it also raises ethical concerns around surveillance, bias, and democratic accountability, requiring robust regulatory and participatory frameworks.

AI's development also risks exacerbating global inequality. Many Global South countries, lacking the infrastructure and capital for AI research, risk becoming passive consumers of AI technologies. AI is undoubtedly a powerful tool that can help bridge emerging inequalities and serve as a safeguard against digital colonialism.

The democratization of AI knowledge and South-South collaboration must be prioritized to foster inclusive innovation. In the realm of social and emotional life, AI's role is expanding rapidly—through digital assistants, therapy bots, AI matchmakers, and companion robots. These technologies will redefine how people build relationships and seek emotional support, potentially altering norms around intimacy, friendship, and

care. Sociologically, this raises critical questions about authenticity, trust, and emotional outsourcing in a machine-mediated society.

Moreover, AI will influence identity formation and cultural norms. From gender-neutral voice assistants to AI-generated art and narratives, it is already shaping how individuals perceive themselves and others. Without inclusive and intersectional design principles, such systems risk perpetuating stereotypes and reinforcing bias. Culturally sensitive AI development must thus become a core priority. Alongside cultural shifts, legal and ethical questions around AI's autonomy, rights, and moral agency will intensify. As machines make more decisions in fields like healthcare, defense, and justice, societies will confront the complex issue of whether AI systems should be accorded legal personhood or moral responsibility. This will demand new legal categories and ethical theories that accommodate the unique nature of non-human actors in society.

The future will also see a growing push for democratization in AI innovation. Open-source platforms, ethical tech communities, and citizen-led design initiatives are challenging the dominance of big corporations in the AI space. Such developments offer a vision of participatory digital futures—where communities play a role in shaping the tools that govern them. However, this will only be possible if issues of accessibility, education, and representation are meaningfully addressed.

In conclusion, the future of AI is not a fixed path but a field of possibilities shaped by collective choices and social action. From the sociological lens, AI must be seen as a transformative social actor rather than a neutral tool. To build a humane AI future, it is essential to prioritize ethical design, equitable access, transparency, cultural inclusion, and accountable governance. Only then can we ensure that AI's evolution advances not only technological progress but also justice, dignity, and human well-being.

DATA POINTS & STATISTICS (2019–2025)

1. Global AI Market and Adoption

- **$1.5 trillion** — Projected global market value of AI by 2030. *(Source: Statista, 2024)*
- **73%** of global businesses had adopted at least one form of AI as of 2023. *(Source: McKinsey Global Survey, 2023)*
- **44%** of organizations reported cost savings due to AI implementation. *(Source: IBM Global AI Adoption Index, 2023)*

2. Employment and Automation

- AI is expected to **displace 83 million jobs** but create **69 million new ones** by 2027, resulting in a net loss of 14 million jobs. *(Source: World Economic Forum, Future of Jobs Report 2023)*
- In India, over 120 million jobs are at risk due to automation by 2030, mostly in routine and manual labor sectors. *(Source: NITI Aayog & BCG, 2023)*
- AI and machine learning specialists were the fastest-growing job roles in 2023. *(Source: LinkedIn Emerging Jobs Report, 2023)*

3. Bias and Discrimination in AI

- 34% error rate in facial recognition systems for darker-skinned women compared to less than 1% for lighter-skinned men. *(Source: MIT Media Lab, 2019; validated in Nature Machine Intelligence, 2024)*
- 75% of AI hiring tools in a global audit were found to replicate gender or racial bias. *(Source: Stanford HAI AI Audit, 2024)*

4. AI in Healthcare

- AI algorithms in radiology can detect lung cancer and retinopathy with over 90% accuracy, often earlier than human doctors. *(Source: Nature, 2023; Lancet Digital Health, 2022)*
- AI-driven diagnostics in hospitals led to a 25% improvement in patient outcomes in clinical trials. *(Source: WHO Global Health Innovation Report, 2024)*

5. AI in Education

- AI-powered adaptive learning tools boosted student performance by 30–40% compared to traditional instruction. *(Source: OECD AI in Education Brief, 2022)*
- 95% of higher education institutions in the U.S. reported plans to implement AI-based learning platforms by 2025. *(Source: EDUCAUSE Horizon Report, 2024)*

6. Surveillance and Privacy

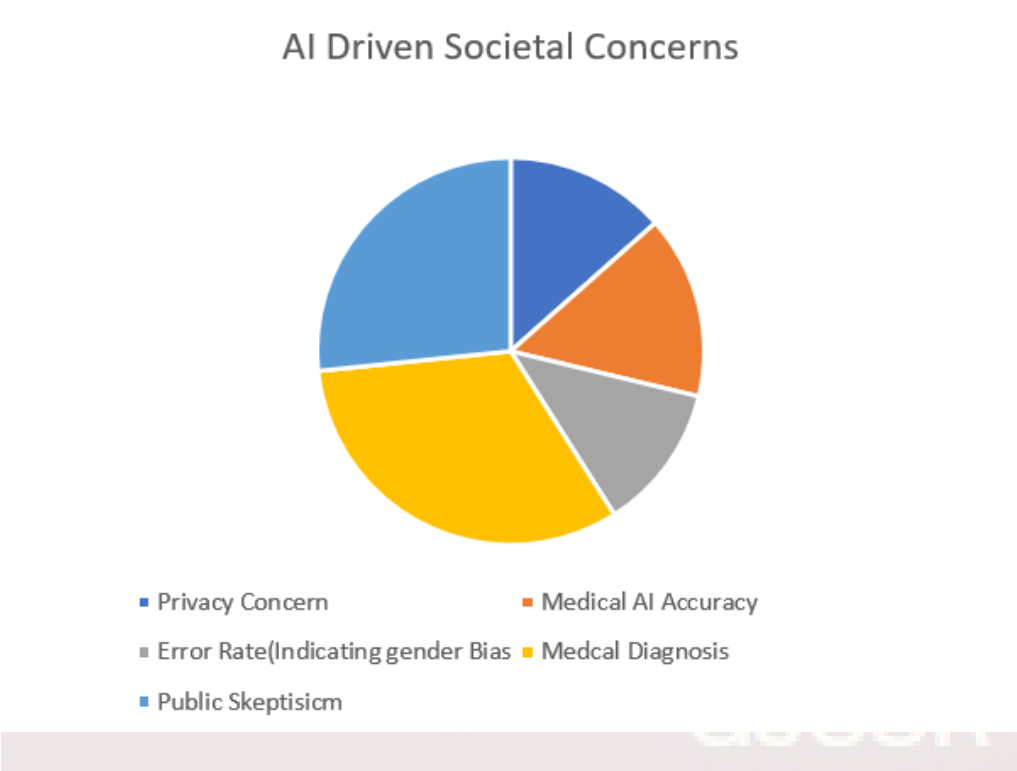
- Over 60 countries are deploying AI-based facial recognition surveillance systems. *(Source: Carnegie Endowment for International Peace, AI Global Surveillance Index, 2024)*
- 74% of people globally are concerned about misuse of personal data by AI systems. *(Source: Pew*

Research Center, 2023)

- China alone has deployed over 500 million AI-enabled surveillance cameras, the largest in the world. *(Source: South China Morning Post, 2023)*

7. AI and Global Power Concentration

- 85% of AI patents and commercial platforms are controlled by 10 major tech firms, mostly in the U.S. and China. *(Source: Stanford AI Index Report, 2024)*
- The Global South contributes to less than 6% of AI research publications and under 4% of AI-focused venture capital funding. *(Source: World Bank Report on AI Equity, 2023)*



1.5 Trillion projected market value by 2030 (AI market value)

83 Million jobs expected to be displaced

69 Million new jobs are projected to be created

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ISSN: 3107-3883 (Online)

Global E-Journal of Social Scientific Research
Vol. 1| Issue 7| July 2025| pp 57-70

जनपद-मैंनपुरी में ग्रामीण विकास योजनाओं का तुलनात्मक विश्लेषणः एक सांख्यिकीय अध्ययन

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वॉल. 1। संस्करण 7। जुलाई 2025। पृष्ठ संख्या 57–70

सारांश

यह शोध–पत्र जनपद–मैंनपुरी के ग्रामीण क्षेत्रों में केंद्र और राज्य सरकार द्वारा संचालित विभिन्न विकास योजनाओं के सामाजिक–आर्थिक प्रभावों का सांख्यिकीय एवं तुलनात्मक विश्लेषण प्रस्तुत करता है। अध्ययन में लघु, सीमान्त, उपसीमान्त कृषकों एवं भूमिहीन श्रमिकों को प्राप्त भौतिक संसाधनों, ऋण एवं अनुदानों का प्राथमिक एवं द्वितीयक स्रोतों के आधार पर विश्लेषण किया गया। परिणामों से स्पष्ट होता है कि पशुपालन क्षेत्र, विशेषकर भैंस पालन, में सर्वाधिक लाभार्थी (77.08:) हैं, जबकि कृषि एवं सिंचाई उपकरणों का वितरण अपेक्षाकृत कम है। सीमान्त कृषकों को सर्वाधिक संसाधन मिले हैं, परंतु उपसीमान्त कृषकों, भूमिहीन श्रमिकों एवं अनुसूचित जातियों के लिए योजनाओं की पहुँच बढ़ाने की आवश्यकता है। शोध में पारदर्शी डेटा संग्रहण एवं विश्लेषण पद्धति अपनाई गई है, जिससे नीति–निर्माताओं को योजनाओं की प्रभावशीलता, कमियों एवं सुधार की दिशा तय करने में सहायता मिलती है। भविष्य में, समावेशी एवं संतुलित संसाधन वितरण पर बल देने की आवश्यकता है, ताकि ग्रामीण विकास योजनाओं का अधिकतम लाभ वंचित वर्गों तक पहुँच सके।

Keywords: Rural Development, Mainpuri, Government Schemes, Marginal Farmers, Livelihood, Resource Distribution, Statistical Analysis

प्रस्तावना

जनसंख्या की संरचना, लक्षण एवं विशेषताएं किसी भी क्षेत्र के दीर्घकालिक भौगोलिक कारकों का परिणाम होती हैं। जनपद–मैंनपुरी में सामाजिक–आर्थिक परिवेश में तेजी से बदलाव आ रहा है, जिसमें नगरीकरण, औद्योगिकीकरण, संस्कृतिकरण और आधुनिकीकरण जैसी प्रक्रियाएं प्रमुख भूमिका निभा रही हैं। ग्रामीण विकास की अवधारणा के तहत राज्य एवं केंद्र सरकारों द्वारा विभिन्न योजनाएं लागू की गई हैं, जिनका उद्देश्य निर्बल वर्गों के सामाजिक–आर्थिक उत्थान के लिए वित्तीय सहायता एवं संसाधन उपलब्ध कराना है। इन योजनाओं के क्रियान्वयन में राष्ट्रीयकृत बैंकों, ग्रामीण बैंकों और सहकारी संस्थाओं की महत्वपूर्ण भूमिका रही है, जिससे निर्धन वर्गों को ऋण एवं अनुदान के माध्यम से रोजगार एवं जीवन स्तर में सुधार के अवसर प्राप्त हुए हैं।

अध्ययन क्षेत्र की भौगोलिक एवं जनांकिकीय पृष्ठभूमि

स्थिति एवं विस्तार

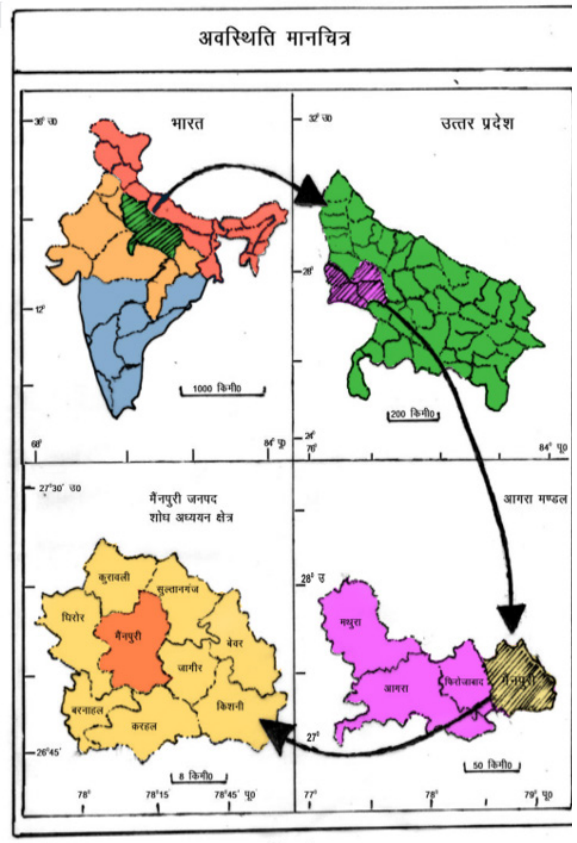
उत्तर प्रदेश के आगरा मण्डल में स्थित यह जनपद विस्तार की दृष्टि से 26°53′ उत्तर से 27०31′ उत्तरी अक्षांश एवं 78°27′ पूर्वी देशान्तर से 79°26′ पूर्वी देशान्तर के मध्य वर्ष–2020–21 के अनुसार जनपद–2760 वर्ग किमी0 क्षेत्र पर विस्तृत है, जनपद में कुल छः तहसीलें–मैंनपुरी, भोगाँव, करहल, कुरावली तथा किशनी व घिरोर (नवसृजित) है। भौगोलिक दृष्टि से मैंनपुरी तहसील–27°05′ से 27°28′ उत्तरी अक्षांश तथा 78°41′ से 79°05′ पूर्वी देशान्तर के मध्य भोगाँव तहसील–26°56′ से 27°28′ उत्तरी अक्षांश से 78°58′ से 79°08′ पूर्वी देशान्तर के मध्य, करहल तहसील–26°58′ से 27°07′ उत्तरी अक्षांश तथा 78°45′ से 79°13′ पूर्वी देशान्तर के मध्य किशनी तहसील–26°52′ से 27°21′ उत्तरी अक्षांश तथा 78°61′ से 79°29′ पूर्वी देशान्तर के मध्य स्थित है जबकि घिरोर तहसील–26°53′ से 27०23′ उत्तरी अक्षांश तथा 77°22′ से 78°23′ पूर्वी देशान्तर के मध्य स्थित है। जनपद में कुल 09 विकास खण्ड क्रमशः मैंनपुरी, घिरोर, कुरावली, बरनाहल, करहल, सुल्तानगंज, बेवर, जांगीर व किशनी हैं। मैंनपुरी जनपद के पश्चिम में फिरोजाबाद, पूरब में फर्रूखाबाद, उत्तर में एटा तथा दक्षिण में इटावा जनपद की सीमा का निर्धारण करते हैं। जबकि जनपद का पूरब से पश्चिम का विस्तार 115 किमी0 तथा उत्तर से पूरब से दक्षिण तक 91 किमी0 अंकित किया गया है।

जनपद–मैंनपुरी में कुल 80 न्याय पंचायतें व 552 ग्राम पंचायतें 807 आबाद ग्राम एवं 34 गैर आबाद ग्राम, 9 नगर केन्द्र हैं जिसमें मैंनपुरी के अतिरिक्त सभी 8 केन्द्र क्रमशः घिरोर, ज्योति, करहल, भोगाँव, किशनी, कुसमरा, बरनाहल एंव बेवर लघुनगर केन्द्रों का प्रतिनिधित्व करते हैं। जनपद में वर्ष–2011 के अनुसार 1868529 कुल जनसंख्या निवास करती है जिसमें 993377 पुरूष जनसंख्या व 87512 स्त्री जनसंख्या है जनपद में लिंगानुपात की दृष्टि से वर्ष –2011 के अनुसार प्रति हजार पुरुषों के पीछे 881 स्त्रियाँ हैं। जनपद की कुल 78.26 प्रतिशत जनसंख्या साक्षर अंकित की गयी है। यहाँ की जलवायु समशीतोष्ण तथा स्वास्थ्य वर्धक है। जनपद में मुख्य रूप से दोमट, काली, बलुई, दोमट, चिकनी, ऊसर तथा भूड प्रकार की मिट्टियाँ पाई जाती हैं, जो विशेष रूप से उपजाऊ होती हैं साथ ही जनपद के भौतिक एवं सांस्कृतिक स्वरूप का

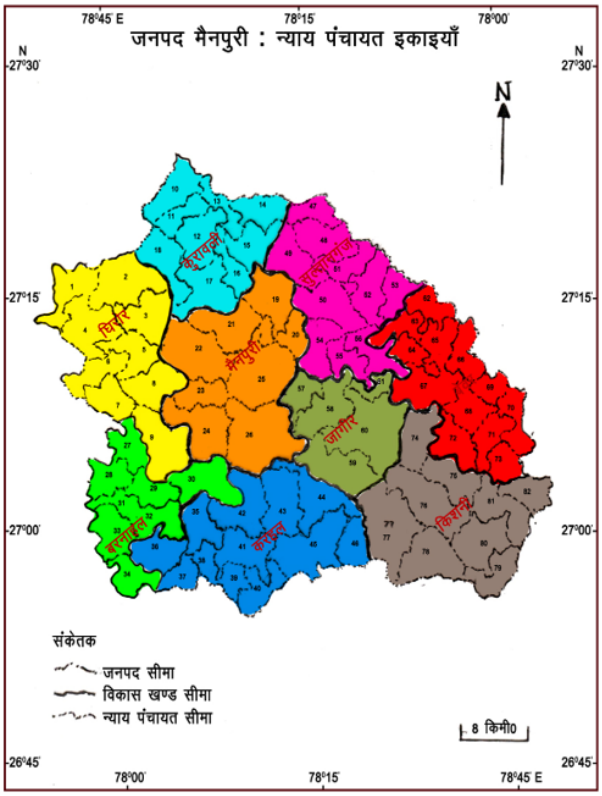
अध्ययन क्षेत्र के प्राकृतिक भू–दृष्य एवं भौगोलिक कारकों के संरचनात्मक विश्लेषण के रूप में परम आवश्यक हैं। जनपद की स्थिति एवं विस्तार को मानचित्र–1.1 एवं 1.2 के द्वारा प्रदर्शित किया गया है।

भौमिकी एवं अपवाह तंत्र

जनपद–मैंनपुरी गंगा, यमुना व दोआव का एक भाग है जो वृहद उत्तरी मैदान की सभी धरातलीय विशेषताओं को प्रतिबिम्बत करता है। वस्तुतः धरातलीय स्थिति इस जनपद के न केवल अपवाह तन्त्र वरन प्राकृतिक वनस्तति को भी दीर्घकाल से प्रभावित करती रही है जिसका मिला–जुला प्रभाव इसकी सामाजिक स्थिति एवं सांस्कृतिक परिवेश में भी परिलक्षित होता है। वस्तुतः बृहद मैंदानी भाग को प्रतिबिम्बित करने वाला यह भाग इसमें प्रवाहित होने वाली नदियों तथा कुछ झीलों एवं तालाबों के द्वारा अपरदित एवं विषम बन गया है। कहीं–कहीं पर विशेषतया काली नदी एवं ईशन नदी के निकटवर्ती भागों में बालू के टिब्बे भी दृष्टिगोचर होते हैं। जनपद जो मध्य गंगा, यमुना व दोआब का एक भाग है, में भौतिक स्वरूप को एक समतल मैदान जिसकी एक विशेषता यहाँ विकसिक अनेक ग्रामीण अधिवासों के स्थलों तथा आम के गहरे जैतूनी रंग में उगे बागों के पेडों के द्वारा जो सभी दिशाओं में दृष्टिगोचर होते हैं, के द्वारा बाधित होते हैं, के रूप में प्रतिरूपित किया जा सकता है।



मानचित्र संख्या–1.1



मानचित्र संख्या 1.2

मैंनपुरी जनपद के भौतिक स्वरूप को निम्नलिखित भागों के द्वारा निरूपित किया जा सकता है जो मानचित्र–1.3 के द्वारा दर्शाया गया है।

काली-ईशन-दोआबः

जनपद–मैंनपुरी के उत्तर में महत्वपूर्ण सत्तवाही जलधारा काली नदी पूर्व से पश्चिम को प्रवाहित होती है जिसके समान्तर ईशन नदी इससे 22 से लेकर 26 किमी0 के अन्तराल पर जनपद में प्रभावित होती है। काली नदी के निकटवर्ती भाग में विशेषतया खादर क्षेत्र में कुरावली नगर के उत्तर में बलुई अथवा बालू के निक्षेप पर्याप्त गहराई तक मिलते हैं जिनके वर्षाकाल में अपरदन के परिणाम स्वरूप असम क्षेत्र को प्रतिबिम्बित करते है। इस क्षेत्र में भूमि की उर्वरा शक्ति प्रायः नदी के निकटवर्ती भाग में जलोढ़ निक्षेपों से नवीनीकृत होती रहती है। बालू के कणों का आकार नदी की धारा के दूरी के अनुपात में कम होता जाता है। ईशन नदी के निकटवर्ती क्षेत्रों तक यह महीन कणों काली मिट्टी के रूप में मिलता है।

ईशन-अरिन्द-दोआबः

जनपद–मैंनपुरी में ईशन एवं अरिन्द नदियाँ एक दूसरे के समान्तर 4 से 8 किमी0 के अन्तराल पर पश्चिम से पूर्व को धरातलीय ढाल के अनुरूप प्रवाहित होती है। इस क्षेत्र में मृदा धरातल के नीचे कहीं–कहीं मृतिका की कठोर परत या कंकड़ की परत मिलने से वृहद ऊसर क्षेत्र का निर्माण हुआ है। सम्पूर्ण क्षेत्र एक समतल भू–भाग का प्रतिनिधित्व करता है।

अरिन्द-सेंगर-दोआबः

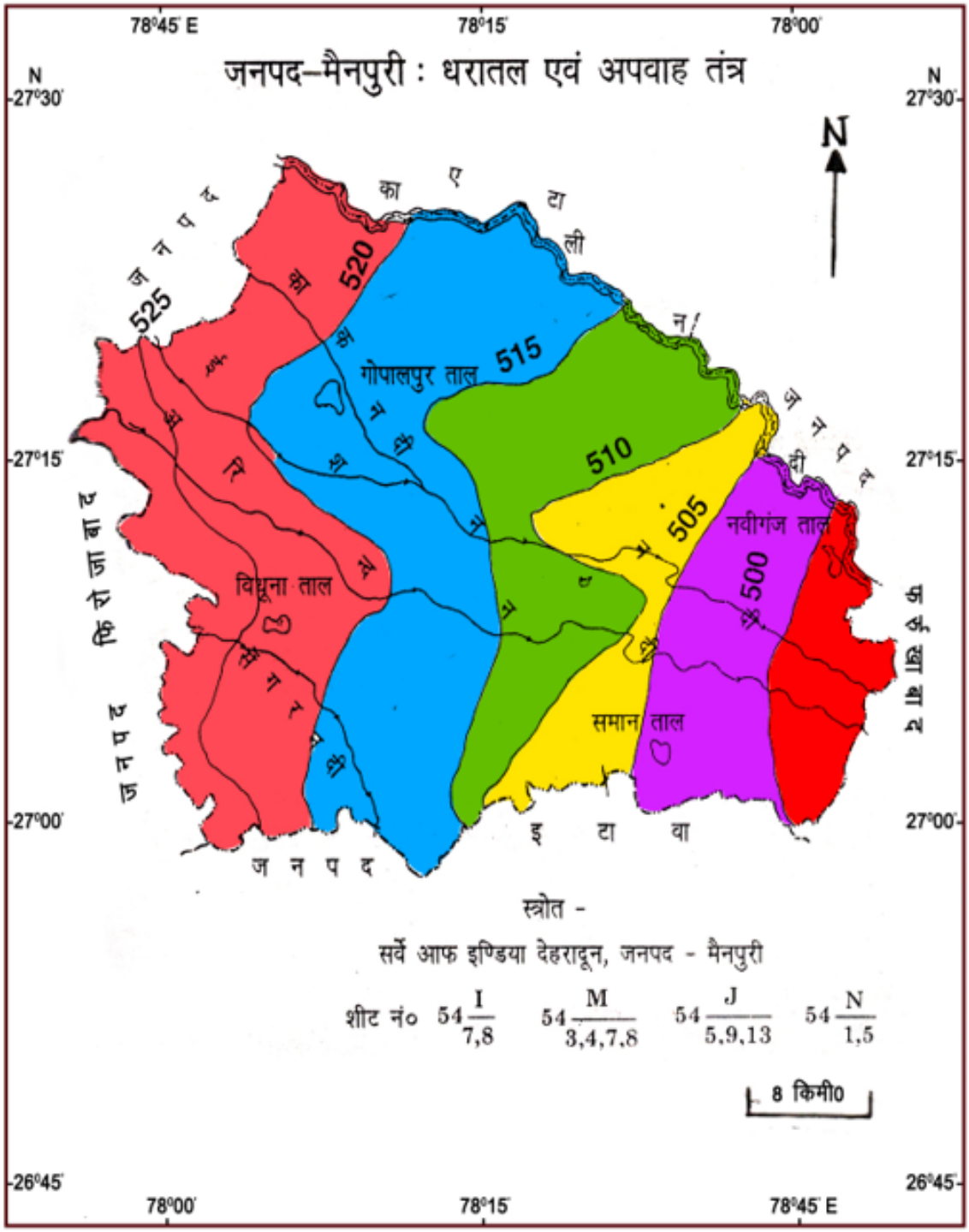
इसके अन्तर्गत दक्षिण में स्थित क्षेत्र को समाहित किया जाता है। इस क्षेत्र में कहीं–कहीं सेंगर नदी के निकट जलीय निक्षेप मिलते है तथा मूलतः काली एवं यमुना नदी के मध्य में होने के कारण वांगर क्षेत्र का ही प्रतिनिधित्व करती है। इस क्षेत्र में झील एवं ताल यथा विधूना ताल, समान ताल, देवकली एवं सौज ताल उल्लेखनीय है।

जनपद–मैंनपुरी में समतल धरातल के साथ ही साथ औसत स्थल ऊँचाई के आधार पर शोधार्थी द्वारा समोच्च रेखाओं को आरोपित किया गया है जिसके विश्लेषण से स्पष्ट है कि 160 मीटर की सर्वोच्च रेखा पश्चिम में उसनीधा ग्राम के निकट से होकर दक्षिण–पश्चिम में आगरा–कानपुर मार्ग के सीमा पर निर्गमन स्थल तक मिलती है जबकि 158 मी0 की सर्वोच्च रेखा कुरावली के उत्तर से होकर पड़रिया चौराहे से होती हुई करहल कस्बे के निकट से गुजरती हुई सीमा पार करती है। 156 मीटर की सर्वोच्च रेखा जैसा कि मानचित्र में दर्शाया गया है उत्तर में आलीपुर खेड़ा से गुजरते हुए पुनः करीमगंज से होकर मैंनपुरी नगर केन्द्र के निकट से गुजरते हुए कुर्रा के निकट मैंनपुरी की दक्षिणी सीमा पर मिलती है। 154 मीटर, 152 मीटर तथा 150 मीटर की सर्वोच्च रेखायें एक दूसरे के समानान्तर मिलती हैं जो उत्तर से दक्षिण की ओर अंकित है जो मानचित्र संख्या–1.4 के द्वारा परिलक्षित होती है।

जनपद–मैंनपुरी का धरातलीय ढाल 8.62 सेमी प्रति किलोमीटर अंकित किया गया है जिसके अनुरूप इसकी जलधारायें उत्तर–पश्चिम से दक्षिण–पूर्व की ओर प्रावाहित होती है। अपवाह तन्त्र इस जनपद के विभिन्न क्षेत्रों में परिवर्तनशील मिलता है। मध्य भाग में मुख्य जल धारायें ईशन एवं अरिन्द हैं।

जनपद–मैंनपुरी मे प्रवाहित होने वाली नदियों मे काली नदी प्रमुख सतत वाही नदी है जो मैंनपुरी जनपद में पश्चिम

से पूर्व की ओर प्रवाहित होती है तथा फर्रूखाबाद तथा मैंनपुरी की सीमा के लगभग मध्य से होते हुए गंगा नदी में मिल जाती हैं। अन्य प्रकार की धाराओं में ईशन नदी जो जनपद की पश्चिम सीमा पर नगला कंचन के निकट प्रवेश करती है तथा विसर्पाकार प्रवाह मार्ग से पूर्व की ओर प्रवाहित होते हुए फर्रूखाबाद जनपद में प्रवेश करती है, की काक नदी एक सहायक धारा है। इसके अतिरिक्त अरिन्द नदी, ईशन नदी के समानान्तर पश्चिम से पूर्व को जनपद के मध्य से प्रवाहित होती है जबकि सेंगर नदी जनपद के दक्षिण–पश्चिम क्षेत्र में प्रवाहित होने वाली एक मात्र नदी है। ये सभी नदियाँ असत्त वाही है जो



स्त्रोत -

सर्वे आफ इण्डिया देहरादून, जनपद - मैनपुरी

शीट नं० $54\frac{I}{7,8}$ $54\frac{M}{3,4,7,8}$ $54\frac{J}{5,9,13}$ $54\frac{N}{1,5}$

मानचित्र संख्या 1.3

वर्षाकाल में जलाप्लावित होती हैं तथा वर्ष के शेष भाग में इन नदियों में औद्योगिक कारखानों तथा निकट विकसित नगर केन्द्रों का प्रदूषित जल ही प्रवाहित होता है।

जनपद–मैंनपुरी में काक नदी से जुडी हुई 2 झीलें, रसेमर झील तथा करीमगंज झील उल्लेखनीय है। मैंनपुरी शहर के दक्षिण–पश्चिम मे राजा का ताल वृहद ताल है इसके अतिरिक्त किसन्दरपुर झील, गोपालपुर ताल, जिनौरा झील, बसैत, सौज एवं समान झील उल्लेखनीय है। जनपद–मैंनपुरी के मध्य में झील तथा तालाब प्रमुखता से मिलते है। काली नदी के निकटवर्ती भागों में तर एवं दलदली क्षेत्र भी मिलते हैं।

अपवाह तन्त्र इस जनपद के विभिन्न क्षेत्रों में परिवर्तनशील मिलता है। मध्य भाग में मुख्य जल धारायें ईशन एवं अरिन्द हैं।

जनपद–मैंनपुरी मे प्रवाहित होने वाली नदियों मे काली नदी प्रमुख सतत वाही नदी है जो मैंनपुरी जनपद में पश्चिम से पूर्व की ओर प्रवाहित होती है तथा फर्रूखाबाद तथा मैंनपुरी की सीमा के लगभग मध्य से होते हुए गंगा नदी में मिल जाती हैं। अन्य प्रकार की धाराओं में ईशन नदी जो जनपद की पश्चिम सीमा पर नगला कंचन के निकट प्रवेश करती है तथा विसर्पाकार प्रवाह मार्ग से पूर्व की ओर प्रवाहित होते हुए फर्रूखाबाद जनपद में प्रवेश करती है, की काक नदी एक सहायक धारा है।

ईशन-अरिन्द-दोआबः

जनपद–मैंनपुरी में ईशन एवं अरिन्द नदियाँ एक दूसरे के समान्तर 4 से 8 किमी0 के अन्तराल पर पश्चिम से पूर्व को धरातलीय ढाल के अनुरूप प्रवाहित होती है। इस क्षेत्र में मृदा धरातल के नीचे कहीं–कहीं मृतिका की कठोर परत या कंकड़ की परत मिलने से वृहद ऊसर क्षेत्र का निर्माण हुआ है। सम्पूर्ण क्षेत्र एक समतल भू–भाग का प्रतिनिधित्व करता है।

अरिन्द-सेंगर-दोआबः

इसके अन्तर्गत दक्षिण में स्थित क्षेत्र को समाहित किया जाता है। इस क्षेत्र में कहीं–कहीं सेंगर नदी के निकट जलीय निक्षेप मिलते है तथा मूलतः काली एवं यमुना नदी के मध्य में होने के कारण वांगर क्षेत्र का ही प्रतिनिधित्व करती है। इस क्षेत्र में झील एवं ताल यथा विधूना ताल, समान ताल, देवकली एवं सौज ताल उल्लेखनीय है।

जनपद–मैंनपुरी में समतल धरातल के साथ ही साथ औसत स्थल ऊँचाई के आधार पर शोधार्थी द्वारा समोच्च रेखाओं को आरोपित किया गया है जिसके विश्लेषण से स्पष्ट है कि 160 मीटर की सर्वोच्च रेखा पश्चिम में उसनीधा ग्राम के निकट से होकर दक्षिण–पश्चिम में आगरा–कानपुर मार्ग के सीमा पर निर्गमन स्थल तक मिलती है जबकि 158 मी0 की सर्वोच्च रेखा कुरावली के उत्तर से होकर पड़रिया चौराहे से होती हुई करहल कस्बे के निकट से गुजरती हुई सीमा पार करती है। 156 मीटर की सर्वोच्च रेखा जैसा कि मानचित्र में दर्शाया गया है उत्तर में आलीपुर खेड़ा से गुजरते हुए पुनः करीमगंज से होकर मैंनपुरी नगर केन्द्र के निकट से गुजरते हुए कुर्रा के निकट मैंनपुरी की दक्षिणी सीमा पर मिलती है।

154 मीटर, 152 मीटर तथा 150 मीटर की सर्वोच्च रेखायें एक दूसरे के समानान्तर मिलती हैं जो उत्तर से दक्षिण की ओर अंकित है जो मानचित्र संख्या–1.4 के द्वारा परिलक्षित होती है।

जनपद–मैंनपुरी का धरातलीय ढाल 8.62 सेमी प्रति किलोमीटर अंकित किया गया है जिसके अनुरूप इसकी जलध ाारायें उत्तर–पश्चिम से दक्षिण–पूर्व की ओर प्रावाहित होती है।

इसके अतिरिक्त अरिन्द नदी, ईशन नदी के समानान्तर पश्चिम से पूर्व को जनपद के मध्य से प्रवाहित होती है जबकि सेंगर नदी जनपद के दक्षिण–पश्चिम क्षेत्र में प्रवाहित होने वाली एक मात्र नदी है। ये सभी नदियाँ असत्त वाही है जो वर्षाकाल में जलाप्लावित होती हैं तथा वर्ष के शेष भाग में इन नदियों में औद्योगिक कारखानों तथा निकट विकसित नगर केन्द्रों का प्रदूषित जल ही प्रवाहित होता है।

जनपद–मैंनपुरी में काक नदी से जुडी हुई 2 झीलें, रसेमर झील तथा करीमगंज झील उल्लेखनीय है। मैंनपुरी शहर के दक्षिण–पश्चिम मे राजा का ताल वृहद ताल है इसके अतिरिक्त किसन्दरपुर झील, गोपालपुर ताल, जिनौरा झील, बसैत, सौज एवं समान झील उल्लेखनीय है। जनपद–मैंनपुरी के मध्य में झील तथा तालाब प्रमुखता से मिलते है। काली नदी के निकटवर्ती भागों में तर एवं दलदली क्षेत्र भी मिलते हैं।

GJSSR

जलवायु

जनपद की जलवायु मृदुल मानसूनी है, जिसमें शीत, ग्रीष्म एवं वर्षा ऋतु प्रमुख हैं। औसत वार्षिक वर्षा 770.4 मिमी है।

तालिका संख्या-1: जनपद-मैंनपुरी में जलवायु दशायें (2010-2020)

माह/ऋतु	तापमान डिग्री सेल्यियस में औसत अधिकमत एवं न्यूनतम मासिक वार रिकोर्ड	वायुदाब मिलीबार	वायुगति किमी0 प्रतिघण्टा	आर्द्रता प्रतिशत में	वर्षा (मिमी0)
नवम्बर	19.4 32.7 04.2	995.82	0.47	51	4.43
दिसम्बर	17.2 26.9 01.5	1004.04	1.78	60	5.04
जनवरी	16.3 29.4 01.8	1004.20	2.28	58	7.00
फरवरी	20.0 36.2 00.8	994.84	2.82	61	9.18
शीत ऋतु	**18.5 36.2 00.8**	**998.82**	**1.75**	**56**	**25.65**
मार्च	22.9 42.3 05.3	995.01	3.64	37	7.65
अप्रैल	28.8 43.9 11.2	987.80	3.65	28	6.30
मई	35.0 46.8 15.9	982.04	4.21	29	17.61
जून	36.0 48.0 18.8	981.87	4.32	52	81.12
ग्रीष्म ऋतु	**30.7 47.5 05.8**	**986.02**	**4.09**	**36**	**112.68**
जुलाई	31.8 46.8 20.0	982.52	2.41	76	221.21
अगस्त	30.1 41.9 21.7	981.98	3.05	76	232.49
सितम्बर	28.9 41.0 17.8	986.92	3.00	69	144.00
अक्टूबर	24.7 40.1 10.5	993.12	2.01	54	22.52
वर्षा ऋतु	**28.8 45.7 10.4**	**995.91**	**2.38**	**70**	**620.22**

स्रोत: कार्यालय मौसम विभाग जनपद-मैंनपुरी (उ0प्र0) वर्ष-2010-2020 एवं Regional Meteoralogical Center, New Delhi, 2017-2018

मृदा एवं प्राकृतिक संसाधन

यहाँ की मुख्य मृदा प्रकार– दोमट, काली, बलुई, ऊसर आदि हैं, जो कृषि के लिए उपजाऊ हैं। जलाशय, झीलें, तालाब, दलदली क्षेत्र भी यहाँ पाए जाते हैं।

जनांकिकीय स्थिति

2011 की जनगणना के अनुसार जनसंख्या 18,68,529 है, साक्षरता दर 78.26: और लिंगानुपात 881 है। कुल 807 आबाद ग्राम और 9 नगर केंद्र हैं।

शोध की नवीनता एवं महत्व

यह अध्ययन जनपद–मैंनपुरी के संदर्भ में ग्रामीण विकास योजनाओं के तुलनात्मक प्रभावों का गहन विश्लेषण प्रस्तुत करता है। इसमें योजनाओं के लाभार्थियों की सामाजिक–आर्थिक स्थिति, संसाधनों के वितरण की पारदर्शिता, और नीति–निर्माण के लिए उपयोगी सुझावों का समावेश है, जो इस क्षेत्र में मौजूदा शोध को और समृद्ध करता है।

अध्ययन की पद्धति

इस अध्ययन में जनपद–मैंनपुरी के चयनित ग्रामीण क्षेत्रों के लघु, सीमान्त, उपसीमान्त कृषक एवं भूमिहीन श्रमिक परिवारों को विभिन्न विकास योजनाओं के अंतर्गत मिले लाभांश, ऋण एवं भौतिक संसाधनों का सर्वेक्षण एवं विश्लेषण किया गया।

डेटा स्रोतः

- कार्यालय जिला संख्याधिकारी जनपद–मैंनपुरी (2019–20)
- निजी सर्वेक्षण (2020–21)
- लाभार्थियों का चयनः
- लघु, सीमान्त, उपसीमान्त कृषक एवं भूमिहीन श्रमिक
- डेटा संग्रहणः
- प्राथमिकः लाभार्थी परिवारों का प्रत्यक्ष सर्वेक्षण
- द्वितीयकः सरकारी रिपोर्ट, बैंक रिकॉर्ड
- मुख्य योजनाएंः
- किसान क्रेडिट कार्ड, प्रधानमंत्री कृषि सिंचाई योजना, राष्ट्रीय ग्रामीण रोजगार कार्यक्रम, स्वर्ण जयन्ती ग्राम स्वरोजगार योजना, आदि
- विश्लेषणः
- तालिकाओं, प्रतिशत, औसत, श्रेणीवार वितरण एवं तुलनात्मक अध्ययन

आंकड़ों का विश्लेषण

सटीक आंकड़ों का उपयोग करने के लिए आवश्यक कदम

1 प्राथमिक और द्वितीयक स्रोतों का संयोजनः

2 प्रत्यक्ष सर्वेक्षण, सरकारी रिकॉर्ड, बैंक डेटा का उपयोग।

3 डेटा सत्यापनः

4 विभिन्न स्रोतों से प्राप्त आंकड़ों का आपसी मिलान।

5 तालिकाओं और प्रतिशतों का प्रयोगः

6 सभी योजनाओं, संसाधनों, ऋण, अनुदान का वितरण तालिकाओं में।

7 श्रेणीवार और योजना–वार विश्लेषणः

8 लाभार्थियों की सामाजिक–आर्थिक स्थिति के अनुसार वर्गीकरण।

9 स्रोतों का स्पष्ट उल्लेखः

10 प्रत्येक तालिका और आंकड़े के साथ स्रोत लिखना।

11 नियमित अपडेटः

12 डेटा का समय–समय पर अद्यतन और पुनः सत्यापन।

किस योजना में सबसे अधिक लाभार्थी हैं और उनका प्रतिश

तालिका 2: भौतिक परिसंपत्तियों का वितरण (240 परिवारों पर आधारित)

तालिका 2: भौतिक परिसंपत्तियों का वितरण (240 परिवारों पर आधारित)

भौतिक परिसंपत्ति	परिवारों की संख्या	प्रतिशत (%)
कृषि उपकरण	8	3.46
सिंचाई उपकरण	6	2.08
भैंस पालन	90	37.05
गाय पालन	52	21.66
सुअर पालन	20	8.33
बकरी पालन	23	9.58
ग्रामीण उद्योग	18	7.75
तृतीय क्षेत्र सेवाएं	21	8.75
अन्य	2	0.88
कुल	**240**	**100.00**

स्रोत:निजी सर्वेक्षण (आंकलन) वर्ष 2020-21

निष्कर्षः

सबसे अधिक लाभार्थी 'पशुपालन' (भैंस, गाय, सुअर, बकरी) में हैं, कुल 185 परिवार (77.08:)।

भैंस पालन में सर्वाधिक (37.05:) लाभार्थी हैं।

विभिन्न योजनाओं की तुलनात्मक प्रभावशीलता

तालिका 3: आर्थिक सहायता (अनुदान व ऋण) का वितरण

योजना/क्षेत्र	लाभार्थी परिवार	कुल अनुदान (₹)	प्रति परिवार अनुदान (₹)	कुल ऋण (₹)	प्रति परिवार ऋण (₹)
कृषि उपकरण	36	7,65,334	21,259	18,03,472	50,097
सिंचाई उपकरण	18	3,88,250	21,569	2,70,368	15,020
भैंस पालन	58	20,76,512	25,457	46,01,733	89,685
गाय पालन	32	9,50,634	26,582	8,70,051	30,314
सुअर पालन	22	2,85,636	8,438	1,91,179	13,235
बकरी पालन	26	2,65,216	6,354	3,00,027	15,385
ग्रामीण लघु उद्योग	18	9,65,210	53,622	22,99,525	1,27,751
तृतीय क्षेत्र सेवाएं	24	2,76,193	11,508	14,10,307	58,762
अन्य	6	6,62,214	1,27,035	12,000	3,333

स्रोत: कार्यालय जिला संख्याधिकारी जनपद-मैंनपुरी वर्ष 2019-20 एवं निजी सर्वेक्षण (आंकलन) वर्ष 2020-21

विश्लेषण:

भैंस पालन में सबसे अधिक लाभार्थी (58 परिवार) और प्रति परिवार सहायता भी सर्वाधिक।

ग्रामीण लघु उद्योग में प्रति परिवार अनुदान और ऋण राशि सबसे अधिक, पर लाभार्थियों की संख्या कम।

सिंचाई और कृषि उपकरणों में लाभार्थी एवं राशि दोनों कम, जो क्षेत्रीय असंतुलन दर्शाता है।

वंचित वर्गों के लिए उपलब्ध संसाधनों का विश्लेषण

तालिका 4: कृषकों की श्रेणीवार वितरण

कृषक श्रेणी	कुल परिवार (%)	कृषि उपकरण	सिंचाई	भैंस	गाय	सुअर	बकरी	ग्रामीण उद्योग	तृतीय क्षेत्र	अन्य
लघु कृषक	80 (33.33)	6	4	32	22	4	8	5	10	1
सीमान्त कृषक	129 (53.75)	2	2	46	25	10	6	6	8	1
उपसीमान्त कृषक	31 (12.94)	0	0	12	5	6	9	7	3	0

स्रोत: कार्यालय जिला संख्याधिकारी जनपद-मैंनपुरी वर्ष 2019-20

विश्लेषणः

• सीमान्त कृषकों को सर्वाधिक संसाधन मिले (53.75:), विशेषकर पशुपालन में।

• उपसीमान्त कृषकों को कृषि/सिंचाई उपकरण नहीं मिले, जिससे इन वर्गों के लिए नई योजनाएँ बनानी चाहिए।

• अनुसूचित जाति/जनजाति, भूमिहीन श्रमिकों के लिए भी योजनाओं की पहुँच बढ़ाने की आवश्यकता।

• आंकड़ों की विश्वसनीयता और पारदर्शिता

स्रोतों की पारदर्शिता

• सभी आंकड़े कार्यालय जिला संख्याधिकारी जनपद–मैंनपुरी (2019–20) और निजी सर्वेक्षण (2020–21) से लिए गए हैं।

• तालिकाओं में प्रयुक्त सभी गणनाएँ (प्रतिशत, औसत) स्पष्ट रूप से दर्शाई गई हैं।

डेटा संग्रहण प्रक्रियाः

• लाभार्थियों का चयन सामाजिक–आर्थिक स्थिति के आधार पर किया गया।

• सरकारी रिपोर्ट, बैंक रिकॉर्ड और प्रत्यक्ष सर्वेक्षण से डेटा की पुष्टि की गई।

विश्वसनीयता के लिए कदमः

• डेटा संग्रहण के दौरान दोहराव और त्रुटियों की जाँच।

सभी तालिकाओं में स्रोत का उल्लेख।

1 गणना पद्धति का स्पष्ट विवरण (जैसे, प्रतिशत = (लाभार्थी / कुल परिवार) 100)।

2 नीति–निर्माताओं के लिए सुझाव

3 कम लाभार्थी वाली योजनाओं (जैसे सिंचाई, कृषि उपकरण) में बजट और जागरूकता बढ़ाएं।

4 वंचित वर्गों के लिए लक्षित योजनाएँ बनाएं, विशेषकर उपसीमान्त कृषकों और भूमिहीन श्रमिकों के लिए।

5 पशुपालन और ग्रामीण उद्योगों की सफलता को अन्य क्षेत्रों में दोहराएं।

6 डेटा पारदर्शिता और निगरानी के लिए डिजिटल रिकॉर्डिंग और स्वतंत्र मूल्यांकन अपनाएं।

7 लाभार्थियों के लिए प्रशिक्षण और क्षमता विकास कार्यक्रम चलाएँ।

8 लाभार्थियों को तकनीकी प्रशिक्षण एवं मार्गदर्शन दिया।

निष्कर्ष

आंकड़ों के विश्लेषण से स्पष्ट है कि जनपद–मैंनपुरी में ग्रामीण विकास योजनाओं के तहत सर्वाधिक लाभार्थी पशुपालन क्षेत्र में हैं (77.08:), विशेषकर भैंस पालन (37.05:)। ग्रामीण उद्योगों और तृतीय क्षेत्र सेवाओं में भी लाभार्थी हैं, परंतु कृषि और सिंचाई उपकरणों का वितरण अपेक्षाकृत कम है। सीमान्त कृषकों को सर्वाधिक संसाधन मिले हैं, पर उपसीमान्त कृषकों, भूमिहीन श्रमिकों और अनुसूचित जातियों के लिए योजनाओं की पहुँच और बढ़ाने की आवश्यकता है। सटीक आंकड़ों, तालिकाओं और प्रतिशतों के प्रयोग से रिपोर्ट की पारदर्शिता और विश्वसनीयता बढ़ती है, जिससे नीति–निर्माताओं के लिए निर्णय लेना आसान होता है।

आगे की योजनाओं में वंचित वर्गों की आवश्यकताओं को ध्यान में रखते हुए संसाधनों का समावेशी और संतुलित वितरण किया जाना चाहिए।

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ISSN: 3107-3883 (Online)

GLOBAL E-JOURNAL OF SOCIAL SCIENTIFIC RESEARCH
www.globaljssr.com

VOL. I, ISSUE 7 JULY 2025
Internatioanl, Open Access, Peer Reviewed, Cross Ref., Multidisciplinary,
Bi-Lingual (English & Hindi), Monthly E-Journal

PUBLISHED BY:

Global Center for Social Dynamic Research (GCSDR)
New Delhi, India | www.globalcsdr.com
Email: editor.globaljssr@globalcsdr.com

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